

The summe of
Diuinitie.

**Drauen out of holy Scripture, be-
ry necessarie for Curates and yonge
Students in Diuinitie, and al
so mete for all Christen
men and women,
what so euer
age they
be of.**

**Drauen out of Latin into
to Englysh by Robert
Hutten.**

Imprynted at
**London by John Wyl-
dely, dwelling beyonde Al-
dersgate by great Saynte
Bartelmewes,**

**Anno Dñi. M. D. LX.
The. xliiij. of October,**

ELIOT'S

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN RICHARDSON

ESQ.

OF THE

BAR AT LAW

LONDON

Printed by

JOHN RICHARDSON

AT THE

PRINTING OFFICE

IN ST. MARTIN'S LANE

1714

Printed by

JOHN RICHARDSON

The contentes of thys Booke,

O f a Pastor and his office.	Of Ecclesiasticall power.
Of the Law.	Of offences.
Of the Gospell.	Of Sacramentes.
Of promyses.	Of the Baptisinge of chylderen.
Of synne.	Of the supper of the Lord.
Of Justification.	Of sacrifices.
Of good woorkes.	Of the crosse and aduersities.
Of repentance.	Of humilitie.
Of absolution.	Of humiliacion.
Of sayeth.	Of prayer.
Of God.	Of the Lordes prayer.
Of the creation.	Of the office of rulers.
Of fre wyll.	Of matrymonie.
Of predestination.	Of Imitation of the lawe.
Of the difference betwene the olde and new testament.	Of Buriall.
Of the abrogation of lawes.	Of the risynge agayne of the dead.
Of the Christia libertie.	Of the ende of the world.
Of counsels.	Of euertlastynge lyfe.
Of reuenginge.	
Of pouertie.	
Of chastitie.	
Of the church.	

finis.

William Turner
to the Reader.



After that my Scholer Comyn-
tyme, and Seruant Robert But-
ten, had translated this booke out
of latyne into English, he mistru-
sting his owne iudgement to be
sufficient too iudge whether the Compyle of
this booke had in his writing done al thinges
accor dyng to the sayn of holy scripture: offered
the booke vnto me that I shoulde examine it
wyth the touchestone of the Scripture, whych
thyng I haue done as diligentlpe as the time
þ I had to spare would suffer me. The booke
I dare say is godly & ful of bolesome doctrine,
& is very necessary for all Studentes of diui-
nity, for Curates, for yong Childzen, & for all
them that haue any rule ouer any great house-
holde: ye may haue bookes that shal promise
more then this doth, but none that intreateth
of this kinde of matter, that persourmeth more
then this dothe. It hath not so manpe newe
french english blossomes as many bookes haue
but better fruite then this hath, I thinke ye
shal fynde eyther none that writeth of this ar-
gument, or els very fewe. This Translatour
hath applyed hym selfe as muche as he can to
fynde out the moste playne and vnder-
standed woordes
that be

The Preface.

that be in England that men of al shires
of England may y moze easly perceiue
the meanyng of the booke. Some notue
a dayes moze sekynge their owne glozy
then the pzoofte of the readers: write so
frenche Englishe and so latine that no
man except he be both a latine man, a
french man and also an english man: shal
be able to vnderstand their writing whose
example I woulde dissuade all men to
folowe. For the people if they shoulde
haue any pzoofte by such mennes la=
hours, had neede of two dictionaries e=
uet by them, one in french and an other
in englysh. Whych thyng because it is
to tedious, it woulde plucke back al men
from the readdyng of such good & chri=
sten bookes as they do translate.

But thys booke is both playne in
sentence and easy in style, and nothyng
swarueling from the common speache.

Therfore read and examyne it with
the word of God, and as far
as it doth agree wyth
the Scripture, a=
low it and no
further.

A.iii.

The sum of Diuinity.

What is a Pastour of the Church?

It is a person which is called lawfully, by the authority and commaundement of God, vnto the cure of soules of the congregation, whych is committed vnto hym, to teache the doctrine of the Gospell, vnto it, and minister the sacramentes.

What is the office of a Pastor?

It is to rule & gouerne faithfully the churche whych is committed vnto his charge, with the ministryng of the word and sacramentes, and to holde out and expell false doctrine and offencions. Of this office comaundeth Paul saying: Take heede to your selfe, and the whole flocke, where in the holye Ghoste hath set you, to feede

Actes. xx.

The summe of Diuinitie.
feede the churche of God.

What is required in a Pastor,
that he be apt?

First of al that he haue voca-
cion and commaundement.

Secondarily that he be ryghte-
ly instituted in the doctrine of the
Gospell, and knowe a certayne
fourine of Christen doctrine out
of the holy scripture, that he may
teache and set forth it purely, sin-
cerely, and euidentlye. Lyke as
Paule commaundeth a bishoppe
to be Didactum, that is to say apte
to teache, and he commaundeth
Timotheus to holde a certayne
fourne of hollosme doctrine.

Thirldy, that in teachynge, he
geue credence and wysdome, and
knowledge, accordynge vnto the
doctrine of Paule to deuide per-
fectly the doctrine of godlynes.

And that in setting forth the
A.iii. doctrine

The summe

Doctryne he wysely shew the differences and endes between the Gospel and other Doctrynes, and learnedly knowe to confirme the articles and sum of the Doctryne, and to confute false opinions & Doctrines, which be vncleane in comparison to the word of God. Also, that in gouernyng and ruling of consciences he gyue all cure and dyligence, that they which be ignorant be instructed, that he teach, and deliuer them which be doubtfull from errours, that he confirme them which be weake, and correct and call backe the which do erre, that he rebuke & chastice them which be synners, and that he comforteth them which be affrayd and in aduersity.

Fourthly that he rule the people in his liuyng with example
of

of Diuinitie.

of hys fayth and good woꝝkes:
Lyke as Paule commaundeth
Timothe. Be thou an example
to the faythfull. &c. And Peter,
Be ye examples vnto the con-
gregation.

¶ What is lawfull vocation?

It is when one is admytted
vnto the office of a pastour by the
auctoritie and commaundemēt
of God.

¶ How is vocation?

There be .ii. kindes of vocation
One is immediatly of God: this
is properly the māner of chosing
prophetes and Apostles, wherof
Paule speaketh that he was not
called of men noꝝ yet by mē. The
other is of God as by gods com-
maundemēt, but yet by men like
as they were which the scripture
calleth the sonnes and Disciples
of prophetes, whych were insti-
tuted

800
The summe

puted & learned of the prophetes,
to the intent they should be apte
to teach. So were Bysshops and
Pastours of Churches ordained
by the Apostles, and afterwards
by Ministers chosen and ordey-
ned by the church. Therefore this
is also a lawfull vocacion & verye
godlye, when the seruice of the
word is committed to one by the
authoritye of the church, or of
them to whom the Church com-
mitteth iudgement.

¶ As it not lawfull to desire the of-
fice of a Pastour?

¶ I answer: There is Differ-
ence betwene petition or asking
and ambition. For ambition is
playnly forbydden.

¶ What is petition?

¶ It is when one preferreth
his diligēce and labour vnto the
church, but so that free iudgemēt
be lefte vnto them whiche haue
knowe

of Diuinitie.

knowledge, whether he be apt or
no. Therefore he whych desireth
it so, doth not ambitiously couet,
but signifieth onely his wil, that
if he be called of the Church, and
iudged to be able, he wyll not re-
fuse to take vpon him the labours
& ieopardies which be in y^e office.

Contrarywise, ambiciō is whē
one thrusteth in hymselfe, eyther
by arrogancy, or some other coue-
tousnes, or for his belly onely not
loking for iudgemēt, nor wylling
to be proued, but cōtendeth with
money and other subtyll cractes.
But the true peticion, whiche is
without ambition, is to be pray-
sed, & vertuous mē are to be pro-
uoked vnto it, for it hath muche
goodnes. First of al it is expedi-
ent that there be many instituted
vnto the ministerye, that the vse
of it may be in the church.

Secondas

80U
The summe

Secondarily it is expedient that ther be many Desirers of the office, that the church may know the maners of thē whiche are to be chosen and may haue choyse.

Thyrddly therein consisteth the vertue of modestye, that they whych doo aske the offyce, submytte them selfe vnto the iudgemente of the church, and be in doubt of theyr owne exstimation

Fourthly, that same thyng styrreth vp and sharpeneth Diligence and study in them whych wyll be askers of the offyce, that they prepare thē selfe with moze Diligence vnto theyr Duty.

By what testimony can they proue that it is lawfull so to aske the office?

1. Timo. iiii. Paule sayth: If any man require the office of a bishop he desireth a good woork. Also, desire spirituall thynges, but rather

1. Cor. xiii.

of Diuinity.

ther that ye prophesy.

¶ What is to be propounded vnto hym which wyl take vpon hand the office of a pastour?

Fyrst, the dignitie and greatnes of the ministry. for it is so great an office so to aske the ministry, that no greater an offyce can be found, and also very godly. Therefore Paule doth greatly auance and prayse it, and calleth them which teach the Gospell the Ministers of God, also Gods workmen, and helpers.

Therefore great reuerence is deuoted vnto this office, and it is conuenient to take it vpon hand wyth great deuoutnesse and diligence.

Secondarily, the wyl and commaundement of god is to be considered, for God wil requyre a rekeyning for the soules, & threatneth horrible paine vnto them which do not faythfullye theyr deuoty,
lyke

The summe

Eccl. 33. like as y^e scripture doth oft teach,
and Christ in the parables of the
euell seruaunt. &c.

Thirdly, y^e promises of reboord
for god graunteth great reboards
vnto theym w^hych faythfully ex-
ecute their office susteine labours
hatred, and peryles for the worde
sake as Christe sayeth: blessed is
that seruaunt, for his master wil
make him ruler ouer al. And Pe-
ter, ye shall receyue the incorrup-
tyble crowne of glozy.

What is the summe of Christen
Doctryne to bee taughte in the
Churche?

Christ hath most aptly shew-
ed that, in the laste Chaptyer
of Lucas, where he sayeth. Gooe
preachynge in my name repen-
taunce and remission of synnes.
Therefore the summe of this of-
fice in the churche consisteth in
this, that penitence and remissi-
on of

of Diuinity.

on of synnes be taught.

Which is the moſte brieſe parti-
tion of the whole ſcripture?

There be two partes. For it is
either a doctrine commaunding
what ſhall be donne, and rebu-
king ſynne. Or els it is a doctrine
of remiſſion of ſynnes. And theſe
two partes be called the lawe
and the Goſpell,

Of the law.

What is the lawe?

It is a doctrine commaun-
dyng, howe we oughte to
vie our ſelf, what we ſhould
do, and what leaue vndon.

How many kyndes of lawes be
there?

The firſt diuiſion: ſome be gods
lawes & other ſome mans lawes.

What is gods lawe?

That which is inſtituted of
God: and commaundeth not one
ly of external actions, but requi-
reth

The summe

reth also inboard motions of the herte, and perfect obedience toward God, and condemneth all those which do not obserue it.

¶ What is mans law?

Whych is institute by mans arbitrement, and commaundeth of external actions and offices.

¶ An other diuision.

Of lawes some be naturall and some positieue, and therof be reherſed commonly thre kindes, the lawe of nature: The godlye lawe of Moyses, and mans law.

¶ What is the lawe of nature?

It is the knowledge of Gods lawe, whych is infixed in mans nature by God, whereby he vnderstandeth God to be, that he is the creatoure, and gouernour, good, iust, mercifull to the righteous, and a punisher of the vnrighteous, and that obedience

of Diuinity.

is due vnto him. Also that felow-
shyp is to be had among mē, that
Parents ought to be obeyed, that
men oughte to be loued and hol-
pen, and no man to be hurt, accor-
dyng vnto thys: Do not vnto o-
ther men, that thou woulde not
should be done vnto thy selfe.

What is Gods law?

Thys call we the law which
was geuen by Moyses.

How manye kyndes of Moyses
law be there?

Three, morall, iudiciall, and
ceremonial.

What is morall law?

It is a doctrine whych com-
maundeth perfecte obedience to-
wardes God, or of lyuing & good
workes towards God & all men.

What is the moral law set forth?

A bryefe and perfect descripti-
on of it is conteyned in the .x. com-
maundementes, geuen by Moy-

B.i.

ses

The summe

**les vnto y people of Israel which
we cal. Decalogum.**

¶ What difference is betwene the law
of nature and the moral lawe, or the
ten commaundementes?

Naturall lawes be Goddes
lawes, and the very same, which
be conteyned in the tenne com-
maundementes, that is to say in
the wyrtten moral lawe.

¶ Wherefore then was the lawe de-
liuered vnto Moyses, seying the lawe
of nature was before?

Althoughe that lyght, and those
knoweledges were infyred in the
harte of manne before hys fall in
nature, not as yet corrupted they
were sure and perfecte, and men
could surelye consent thereunto,
but afterward, they were greatly
blynded by orygynall synne, and
the consentyng therto is verye
weake, ofte tynes shaken of
wyth doubting and almoste blot-
ted out. Therefore God did gyue
the

the lawe wyrttē that gods lawe re-
nued by y voice of the lawe of na-
ture shoulde be made more cleare
& excellent, also that the worde of
God shoulde witnes that this na-
tural knowledge is y lawe of god.

¶ Some many naturall lawes be
dystributed?

The ten commaundementes
is the moſte apte ſumme of al na-
turall lawes, and the ſelfe dyſtri-
bution and Declarynge of the la-
wes of nature. Therfore ther can
no Diſtributyon be founde more
apt, then in expoundyng ordi-
natelly the ten commaundemētſ.

¶ Wynde the ten commaundementes
al men o; no?

Althoughe Moyses lawe be
abrogated and doth not binde the
Gentils, yet because the ten com-
maundementes be nothyng els,
then the reuelacion and declaring
of the lawe of nature: therefore

The summe

The ten commaundementes do remaine & bynde al men. Not because they were delyuered vnto Moyses: but because they be the interpretacion & settynge foorth of the euerlasting wil of God, which is the very law of nature.

¶ What is the particion of the ten commaundementes?

There be two tables: the fyrst conteineth preceptes of a spirituall lyfe, howe we shoulde behaue our selfe toward God, or of those workes, wherewith we properly be conuersaunt wyth God. And they discribe the true and proper woozshyppynge of God.

The second conteyneth preceptes of politicke lyuynge amonge men, howe we oughte to vse our self toward our neyghbour.

¶ Resite the ten commaundementes.

I Thou shalt haue no straunge Gods before me.

Thou

2. Thou shalt not take the name of God thy Lord in vayne.
3. Remember that thou sanctify the Sabbath Day.
4. Honour thy father & mother, that thou may haue long lyfe vpon the earth.
5. Thou shalt not kyll.
6. Thou shalt not commit adultery.
7. Thou shalt not steale.
8. Thou shalt not speake false witnes against thy neighbour.
9. Thou shalt not desyre thy neighbours house.
10. Thou shalt not desyre hys wyfe, hys seruauit, hys handmayde, hys Oxe, hys Ass, or any other thyng of hys.

¶ What doo the preceptes commaunde vs?

The first commaundeth the inward worshyp of God; that is to say, the true and perfect feare, the

The summe

true and perfecte fayth and the
perfect loue of god.

The second commaundeth the
outwarde worshyppe, the vse of
the name of god, that is to say in-
uocation, thankes gyuyng, prea-
ching of the word of god and cō-
fessiō, these be sacrifices of prayse.
The thyrde cōmaūdeth preaching
of y word to be holtly obserued, &
ceremonies which be gyue by god
to be kept for y minister sake that
we giue som tyme to hearing the
word & exercising by ceremonies.

The fourth commaundeth obe-
dience toward parentes, and of-
ficers, and this precept cōteinerh
excellent vertues, that is to saye
Diligence in obeynge, doyng our
vocaciō, modestnes, pity toward
our parentes, the common welth
and suche lyke vertues. The
fytte commaundeth to hurte no
man

man, it forbiddeth desire of vengeance, hatred, enuy, and such lyke affectiōs, & it cōteineth many vertues, & is to say iustice, mekenes, constaunce, patience & clemencie.

The sixt alloweth mariage, and commaundeth to abstayne from whoorehunting. It conteyneth these vertues, chastitye, temperaunce, continence, sobrietye, and such lyke.

The seuenth defendeth propriety of goodes, & cōmaundeth to abstayne from other mens goodes. It conteineth sparing, liberality, diligence, and such lyke.

The eight defendeth iudgements, and requireth the truth of couenauntes and testimonies.

The nyth and tenth booke gye declaracion vnto al the other preceptes, that not onelye externall factes are forbidden, but also euil

The summe

affections and desires, and that
the conscience is euer accused.

What be the iudicial or polityke
lawes of Moyses?

Whych commaunde of the rites
of mariages, of successions of pu-
nishing of offenders and such o-
ther polityke thynges. Those
pertain not vnto christen men but
lesse there be some of them natu-
rall, as when mariage of alliance
and kinsfolke is forbidden. For
reuerence of bloud oughte to be
observed amonge all people and
at all tymes. For the Canaanites
were destroyed for vnlawefull
lustes bycause they maryed theyr
kynswomen.

Which be ceremoniall lawe?

Which commaund of the tem-
ple, and rites of sacrifices, which
rites and customes do separate
the Iues fro the Gentiles. Chri-
sten men be delyuered from these
lawes

lawes. Yet God wyll thys that
we vse at certayne times the cere-
monyes whych be commaunded
vs of God, and come togither vnto
the preachynge of the word, for
nothyng is more necessary then
the preaching of the word of god.

¶ What is the effect of gods lawe and
how many offices be thercof?

Three, the first: the lawe doth
constreine and plucke downe all
menne wyth a certayne perfecte
forme of liuyng: Therfore sayth
Paule: The law is geuen for the
vniust. And agayne: The law is
a scholemaister vnto Christe. For
thys forme of good lyfe ordeyned,
and officers, the doctryne of the
lawe, punishmente for mannes
wretchednes. &c.

The seconde, declareth synne ac-
cuseth, affraieth & condemneth our
conscience whereupō Paul saith:

By

The summe

By the lawe is knowledg of syn.
Also, the lawe woorketh wrathe.
Item: by the lawe is synne excellently gyltye. Item: the prycke of death is synne, but the myghte of synne is the law.

The thirde teacheth what woorkes be acceptable before god, and commaundeth certayne woorkes, wherein we maye exercise obedience towarde God. For althoughe we be free fro the lawe in so much as belongeth to iustificacion: yet as concerning our obedience the lawe remaineth. For it is necessarye that wee beynge iustified by God, obey hym.

¶ Maye a man by hys owne power fulfyll the lawe of God or no?

Nothyng lesse, for the lawe of God is not satisfied wyth our external woorkes, as y papists teach, nor yet by the inwardendeuour
of

of Diuinitie.

of our will, without faith and the holy ghost. But Christ is the end of the law, that is to say without Christ the law auaieth nothyng.

¶ May a man be iustified by the law?

No, for Paule withdraueth iustification from the lawe, in thys corrupted nature. For no man satisfieth the lawe wyth the power of nature. Therefore they wyl, ych be not reconciled wyth fayth, although they fulfil certaine works of the law: yet can thei not please God, for they bee euer accused of the lawe, and they remaine in doubt and desperation.

¶ Wherefore then be Moyses lawes geuen, seing they iustifye not?

Therefore be they giuen that the Israelites should be knowen fro Gentyles, vnto the preaching of Christ. For God would segregate & deuide this people fro other nations, that ther should be a certayn kynde

The summe

kynde of people, wherein Christ should be borne, and wherein the promises should be kept, and that ther shuld be certaine testimonies of the word of God, therefore was thys people ledde out of Egypte wyth so many great and wonder full miracles. Although then the Israelytes dyd not deserue remission of synnes before God for keeping of these lawes: yet God dyd subiect them vnto these lawes as vnto a Scholemaister as Paule sayeth. But they dyd obteyne remission of synnes by the truste of the mercy of god promised vnto them for Christes sake whych was to come, whome the gospel declareth now to be come.

Of the Gospel.

What is the Gospel?

It is the preachinge of repentance and remission of synnes and

of Diuinity.

And iustification, whiche natural reason can not perceyue, but it is godly declared, where in god promyseth that he wyll forgyue synnes for Christe hys sonnes sake, and pronounceth vs iustified, that is to say acceptable, & giueth vs the holye ghooſte and euerlaſting lyfe. If we beleue onely, & theſe doo vndoubtedly chaunce vnto vs for Chriſtes ſake.

¶ What difference is betwene the lawe and the Goſpell?

The lawe requireth perfecte obedience, the true feare of God, true beliefe, it affrayeth our hertes and conſciences, it forgyueth not synnes for nothing, it pronounceth vs not righteous vnleſſe we fulfill the lawe. And although it hath promiſes, yet they require the condicion of the lawe fulfilled that is to ſay: He that doeth theſe
ſhall

The summe

shal lyue in them: Item, do thys
and thou shalt lyue. But the Gos-
pel is the preaching of repentaunce
containing the promises of the be-
nefites of Christ. It comforteth
the hartes which be afraid, it for-
geueth synnes for nothyng, and
pronounceth vs iustified, although
we do not fulfyl the law.

Of promissions.

How many promissions of the holy
Scripture be there?

Two, some be added vnto the
lawe, and haue the condici-
on of the law, that is to say
they be geue for the fulfilling of
law. Other some haue not the co-
dicio of the law as the cause, that
is to say, they promise not remis-
sion of synnes for fulfilling the
law, but wythout our deseruyng
for Christes sake as the promises
of the Gospell be.

Whych

of Plainity.

¶ Whych was the first promesying of the Gospell?

When after the fal of Adā, God spake vnto the Serpent: I wyll put enmity betwene thee and the woman, betwene thy seede and her seede, for her seede shall breake thy heade, and thou shalt lye in watche for hys foote steppes.

By this promyse and comfort, Adam is set vp, & knoweth that God is mercyfull vnto hym, althoughe he perceyue hym selfe to be vnworthy and vncleane. This promyse afterwarde was renewed vnto Abraham, then after to Isaac and Jacob. Vnto this promise did they beleue, & althoughe they dyd acknowledge them selfe to be vnworthy, yet iudged they that God was contented wth them for his mercy sake, and the seede which was promysed.

There

80
The summe

There be moreouer in the Psalmes and prophetes manye preachinges of Christ, of remission of syns, of euerlastyng life, which al com vnto this purpose, that they lift vp and comfort vs in the contention and struiing of our conscience, and teache vs to put our trust in god, to call truly vpon him and worship him.

¶ Is not the promise of the gospel vniuersall?

Yes, lyke as the promise of the gospell is wythout your deservyng: euen so is it vniuersal, that is, it offereth and promiseth vnto al mē reconciling. For like as the preachyng of repentaunce is vniuersal: euen so is the preaching, of remission of synnes vniuersall.

John. iiii. Here vpon sayeth Christ: So hath god loued the world that he gaue hys onely sonne, & al whych be

beleue in him should not pery the.
 So Paule saith: God hath shutte
 vp al vnder synne, that he myght
 be merciful vnto all. But that all
 dothe not obtayne the promyses
 of the Gospel, is for thys cause,
 that al do not beleue. for the gos-
 pel, although it promise wythout
 our deseruinges, yet it requireth
 faith, for with faith must the pro-
 myse be taken. For thys woorde
 (gratis) doth not exclude faythe,
 but the condicion of our worthy-
 nes, and requireth that we maye
 receyue the promyse, and that can
 not be but wyth fayth.

Ro m. xi.

What is the worke of the Gospel?

To comfort troubled and dout-
 ful cōsciences, and to promise vn-
 to them whych beleue remys-
 sion of synnes and euerlasting lyfe.

What is the summe of the Gospel?

He whych beleueth and is bap-

C. i.

tised

The summe

Matke. xvi
John. i.

tised, shall be saued. Item to be-
lene that Iesus Christe is the
Lambe of God, whych taketh a-
way the synnes of the world.

Of synne.

What is synne?

It is not onely a certayne e-
uyll deede, but a perpetuall
vice, that is to say corrupti-
on of nature, stryuyng agaynst
the lawe of God.

Whych be the causes of synne?

Gene. i.

Psal. v.

Roma. v.

John.

The wyll of the deuyl and the
wyl of man, not God: God sawe
al that he had made & they were
al very good. Also: thou art not
the God which wyllleth iniquity.
Christ calleth the deuyl the father
of lyeng. By man entred synne in-
to the worlde. Also concupiscence
of the fleche is not of the father,
but of the world.

If God be not the cause of sinne, are
the contingentes or chaunginges to
be

he graunted?

Yes, synne is not necessarylpe done with absolute necessity, for our wyll before synne was very free. But fre wil is the cause that our actions do come to passe. For God foreseeeth and determineth thinges which shal chaunce. Yet so that he taketh not awei y manner of working whych is infixed in nature, but hee determineth the actions, euen as they come to passe. God permitteth that y wyll of Saul do so, & doth not compel it to doo otherwyse, he marketh where he wyl repres Saule.

What is contingentes or chaunginges?

It is wherbi thinges created in their actions subiected vnto reason, some tyme be chaunged and altered, and they fal in suche and such actions and chaüces, by the choise which is by God graunted

50
The summe
and the liberty of creation.

How many kyndes of necessitye
be there?

Twoo: one is absolucion or of
consequent, as it is necessari that
there be God, it is necessary that
God be good, iust, true and wyse.
And this necessity maye be called
vnhauingeable.

The other is necessity of conse-
quentye, as Ierusalem must be
destroyed, the kingdome of Isra-
el must peryshe. These be not na-
turallie necessarye, but they bee
made vnhauingeable when they
be once decreed, as the dead shall
lyue agayne, eyther because they
folow the causes which go before
As, there must be heresies, for the
deuyll emuleth God, and stirreth
vp the vngodly against the Gos-
pell, whyche obey hym, therefore
there must be heresies. These be
natur

of Diuinity.

naturallie contingentes, for neyther this being consequēt taketh away free wyll.

What is to be iudged of destiny?

The dotinges of the Stoiciong destiny, is not to be brought into the churche of God, for they haue no truth or effect, but they be very iuglynges and Sophistical fallacions, and they annoy godlynnes very much and good maners, yf men iudge so as the seruauit of Zeno, whych sayde that he ought not to bee punyshed, because hee was compelled to synne by the Stoicall destiny.

How many kyndes of syn be there?

Two, originall and actuall.

What is originall synne?

It is not onely the reputyng of offence (as papists haue taught) wherby for the fall of Adam ail men be borne guilty, but it is also corruptiō of mans nature, which

C.iii.

fo

The summe

folowed Adams fall, whych causeth, that he can not geue true obedience to the law of God, but hath faulte and concupiscence agaynst the law of God.

This same is the sentence of Anselmus Diffinition. Originall synne is lacke or default of original righteousness, which ought to be, for he calleth originall righteousness, not onely the reputing & approbacion or allowaunce of god, but the very perfection of nature and al the powers of man, of vnderstandyng and wyll, whereby man myghte performe perfect obedience to ward God.

¶ What is the cause of originall synne?

Disobedience, or the fall of our fyrst parentes. For both Adam and Eve lost the perfection of nature after their fall, & so folowed corruption. And afterward dyd they

of Diuinity.

they engender suche chyldren as
their nature, so corrupted was.
And so the world to come was in-
fected both for Adams fall, and
for their owne corruption.

¶ What is the matter of original synne?

The matter or foundacion of o-
riginall synne, is corruption of
mans nature. But corruption
signifieth both the default or lack
of giftes of God, & concupiscence.
This cal the Papistes an entise-
ment or prouocation, when it is
in dede horrible corruption and
synne, whych ingendereth after-
wardes vicious mocions.

¶ What is the formall cause of ori-
ginall synne?

Gods reputyng of gyltynes or
accusation.

¶ What is concupiscence?

It is an horryble inordinate
mociō or violence in al y powers
of man agaynst the law of God.

C.iiii.

Which

The summe

¶ Whych be the effectes of synne?
Effectes be the punishment of synne, but there be three degrees: The fyrst punishment is the very corruption of nature, whereof we haue spoken, that is to say concupiscence, which afterwards engendereth all actuall syns, wherefore they bee also motions of the corruption of nature.

The second punishment is death and al wretchednes of mankynd.

The thirde is tyranny of the deuil, to whom mans nature is sublected, whych laboureth both to destroy men with bodely euyls, & prouoketh theym to all kynde of sin, to idolatri, the despite of god, heresy, vniuste manslaughter, cursed lustes, and other mischiet.

¶ Remayneth not originall synne in holy men? Or how is originall syn forgeuen in Baptisme?

When it is sayde that originall synne

of Diuinitie.

Synne is forgiven in the sacramēt
of Baptisme, it must not be so vn
derstāded, that no vicious thyng
remaineth after baptisme, wch
is worthy damnation. But so is
to be vnderstāded that in Bap
tisme the gyltynes is forgiven,
that is to say, it is not reputed for
synne, although corruption or cō
cupiscence remaine as yet in na
ture, which remaineth also in ho
ly men, and is a thing by it owne
nature worthy dampnation, but
it is not reputed or ascribed for
Christes sake, when we receyue
him with faith. Therfore the for
mality of synne, that is to say the
reputing or accusation of it, is ta
ken awaye in baptisme, in the ym
which be sanctified, but the natu
ral cause, that is the very affecti
on & corruption of nature, remain
eth as yet in nature, & yet when
the

The summe

the holy gost is geuen vnto them
whych haue fayth, they conceyue
new and godly mocions, wherby
the euil is something mitigate.

After the same maner teacheth
vs Saint Austen, of the remissio
on of original synne in baptisme,
when he saith: Synne is forge
uen, not to the intent þ it shal re
mayne no more, but that it shal
not be ascribed or layde vnto our
charge. Item, syn passeth away
as concerning accusacion, but it
remayneth in act.

¶ Wherfore remaineth punishment,
that is to say bodily death and other
mysteries, seyng synne is forgiven?

Because synne or corrupcion re
mayneth in nature, therefore re
mayneth death also as it is sayd:
The body is mortitied for sinne,
that is to say beyng present and
remaynyng as yet in nature. For
this corrupcion must vtterlye be

abog

of Diuinitie.

abolished, that afterwarde we may be clothed with a new & perfect nature. But the corruption of this nature cā not be abolished and put away, but by Death.

¶ What is actual synne.

It is euery mocion, euery thought, euery word and dede, against the law of God, and wythout doubt, what soeuer is done without faith. Or more briesely, actual synne is the frutes of nature corrupted, lyke as euyl motions be, thoughtes wordes and dedes done against Gods law. But we must entertaine both the person and the woork together, for although the vngodly haue honest woorkes, yet neuertheles, because the persons be vicious, the woorkes be not acceptable to God.

¶ What maketh the persone vicious?

Infidelity, to doubt of God, to
lacke

The summe

lacke feare and trust in God . For
although Pomponius and Cice-
ro were excellent men, I put the
case that thei had a certain know-
ledge of the lawe, that is to saye,
that God is righteous & good. Ac-
cordinge to that they do not knowe the Gos-
pel, that God remitteth syn with-
out our deseruinges . And there-
fore in great aduersities & trou-
bles they iudge their self to be re-
iecte of God . Wherefore seying
they haue euill affections inward-
ly, their external actes be so pollu-
ted , accordyng vnto thys saying
of Paule : what soeuer is not of
fayth, it is synne . The stoutnes
of mynde in Achilles was an ex-
cellent vertue, and the very gyfte
of God, but it is by chauce vici-
ous, that is to say , by the person
whych is euill , whych doubteth
whether god haue respect of men

Rom. xliii.

of Diuinity.

or no . Also he lacketh the feare
and trust of God.

¶ What maketh the persone accep-
table vnto God?

Fayth, for if fayth be ioynd wth
vertuous liuing & good woorkes,
the person is acceptable vnto god

¶ How many kyndes of affections be
in the nature of man?

Two, some doo playnely resyst
the lawe of God, to desire the goo-
des or the wyfe of an other man,
to be sorry that other mē haue the
benefites of God , to distrust in
God, to hate God, to desire praise
which is not due , to exalt ones
self aboue other men, to be angry
with the indgemēt of god. These
mociōs be properly the fruit of
original syn, and thei be manifest
ly euyl vicious, and to be reiectēd
out of mans nature.

There be other affectiōs which
do not resist the lawe of God , as
for

The samme

For a man to loue hys wyfe, hys children, and frendes. Also to be angry with vices. If any man go about to take these affectiōs frō nature, he destroyeth motion and lyfe. And although they be defyled also by originall synne, yet of them selfe they be not euill or vicious, but they must be kept in nature, & we must labour to make them more pure and cleane.

¶ Howc be synnes knowen?

Roma. vii. By the preaching of the law, as Paule saith: By the law is synne knowen. For I should not know that concupiscence were sinne vntil the lawe sayde: Thou shalt not carnally desyre.

¶ What iudget thou of mortal synne and venial synne?

Mortal synne, that is to saye which is woorthy death euerlasting: is not onely a certaine action, but it is the euill which is infixed

fixed in nature, which is called original synne. This motion condemneth the vnbeleuyng and vngodly, according vnto this sayyng: He that beleueth not, he is **John. iii.** already iudged. But this affection is forgiven them which receiue remission of synnes by fayth, according vnto this saying: No condemnation is nowre vnto them **Rom. viii.** which be in Christ.

From whence come venial synnes then?

The original synne is not ydle, but it engedereth vicious desires and lustes, euen in holy men, according vnto thys saying: The flesh lusteth againste the spirite. But because suche affections be forgiven them whych be godlye, they be made venial.

For the godlye doth not allowe those affections, but dothe resyst them

The samme

them. Therefore because faith is
in the which do resist, yet be they
pronounced righteous neuer y les

¶ What is mortall synne?

It is a kynde of action, whych
is such, that they which doo com-
mit it, fal from the grace of God,
& be no more reputed ryghteous,
and be condemned vnlesse they
do amend. These actions be cal-
led mortall syns, for an example.

To allow or do any thing against
conscience, that is to say vngodly
opinions, misbeleuing, not to re-
sist vicious affections, also to com-
mit bodely synne against the com-
maundement of God. Of thys
speaketh Paule: Neither whore-

1 Cor. in. vi. monger, nor idolater, nor adulter-
ers, nor the effeminate, nor bug-
gers, nor theeuers, nor the deceyt-
ful, nor drunkardes, nor flaunde-
rers, nor robbers, nor rauishers,

shal

shal possesse the kingdom of God

The workes of the flesh be open,
adultery, whoredoming, vnclean
lynnes, vncleanes of liuing, idola-
try, inpoisoning or sorcerye, ha-
tred, chidinges and brawlynges,
desire of glory, strife, sectes, enuy,
murther, Drunkennes, vnnearus-
rable eating & Drinkyng, whereof
I shew vnto you, & they whiche
do commit such shal not possede
the kyngdome of God.

Ephr. 8.

Gala. 5.

What thinkest thou of the deuise of
actual synnes which old writers used,
that is, inward actual syn, & outward

This diuision is not so ieopar-
dous: If thou saye, some actual
synnes be inward, like as affecti-
ons and thoughts be, which may
be called venial in them which re-
sist with fayth, & therefore be as
yet reputed iust. Some be out-
ward, as euil doinges & sayings,
wherein they whych fall be desti-

D.i.

tute

The summe

cute of grace, nor be no more repa-
ted iust. Yet shalt thou knowe
that as wel inward as outward
synnes be mortal in them whych
lacke faith, nor do not resist suche
euyl motions. For because they
lacke fayth they haue no remissi-
on of synnes. Therefore in such
can no venial synnes be.

¶ What sayest thou of the synne of co-
mittion and wyllfull ignorance?

They be also mortall synnes.
For this same wilful ignorance
is against conscience, as if a man
wil not knowe the Gospel, or wyll
not perceiue hys duty, or doth it
negligently. Such be the faultes
of many men now adayes which
despise to heare & knowe the Gos-
pell, althoughe they knowe that
this is comaunded of God: heare
hym. Suche lyke was the igno-
raunce of the Jewes whych dyd
per-

of Diuinity.

persecute Christ. Eue so is y^e idolatry of the Gentiles, deadly syn.

¶ What is to be required in them which be conuerted?

That they may repaite to haue a cleare conscience, and thei being sorry for theyr synnes, shal not continue in them, whych they iudge in them selte to haue committed against the wyll of God, as it is written: I wol not the death of a synner, but rather that he be conuerted. And agayne. if I shal saye vnto the vngodly, thou shalt dye, and if it shall repent hym of hyg synnes, and if he doo iudgement and iustice, he shall lyue. And yet let the knowe in the meane tyme the sayde obedience whych they perfourme not to be perfect. And therfore in the iudgement of God let them not trust in the dignitie or worthines of their works, but

D.ii.

let

The summe

let the beleue the person to be accepted for Christes sake. The let them obserue this whych Paule saith: Make not soꝝ the holy spirit of God, wherwith we be marked vnto the day of redemption, that is let vs not cast awai the benedite of Christ, and so perishe.

Of Grace.

¶ What signifieth this word (gratia?)

Thyſ word (gratia) in scriptures, & especially in Paule when he disputeth of iustificatiō: signifieth not a qualitey or state which is poured into the soul (as the Papists do teach of gratia, & abuse the word for chariti or loue which is in vs) but it must be taken in comparing with an other, and it signifieth the undeserued receiuing into fauour or reconciliacion of God toward vs.

¶ What is gratia then?

Gra

Gratia properly is remission of synnes, & reconciling or reputing of righteousness, or acceptaciō or allowaunce of the person, whych is by mercy for Christes sake, but deserued, wyth the which allowaunce the gift of the holy ghost is comioyned, wherby our hartes in repentaunce be lifted vp to fayth and receiue comfort, wherbi new mocions ar created and agreable vnto the law of God.

¶ How shal this be vnderstanded, whil it is sayd we be iustified by grace?

It must not be vnderstāded as the papistes do imagine, that it should signifye that we purchase remission of synnes, or be iustified for any state or quality whych is in vs, that is to sai for our loue or new obedience, for that is the very way to oppresse the doctrine of faith, and to take away Christ

The summe

our mediator. But it must be sobri-
derstanded that we obtayne re-
mission of synnes or rekenyng to
be iustified, when God accepteth
vs wout any of our deservynges
by hys mercy, for an other thyng
which is wout vs, that is to saye
for Christes sake. And yet is it to
be knowen that the geving of the
holy gost is conioyned w remissi-
on of syns, that is to say whē we
be lifted vp with fayth, which ma-
keth in vs y performed obediēce.

Therefore in the stryving of our
conscience, when it seeketh for re-
mission of synnes, & dysputeth of
y wil of god toward it, we ought
not to have respect vnto our qua-
lities, or our own worthines, but
we must beholde the promyse of
Christ & according vnto that shal
we iudge of the wyll of God to-
ward vs & we shal receiue the self
medi-

mediator by faith. This done, the holy gost is geuē, which bringeth comfort & taketh effect, that new moriōs be created. Therfore both these sentēces must be hold, both that newe mocions ought to bee made in vs by ꝑ holy gost, & that our conscience neuertheles ought to haue respect wout our selfe to be iustified by him, that is to say, ꝑ we haue remission of syns, & be accepted vnto everlastyng lyfe.

¶ Whych be the causes of grace?

The efficient cause is the wyl of God, whych woulde that Chaste shoulde be a sacrifice for vs, and for hys sake to be merciful vnto vs. Therefore onelye the meryste of Christ is the cause, for the whiche the grace is geuen.

¶ How chaunceth grace vnto vs?

The instrumentall cause is the preachyng of the Gospel, and mi-

nistryng of the sacramentes. For God wil be effectual by his word if so be we receiue it in faith. For our wyll must come thereto also, which may receiue the word. For he wyl not take effect in thē whiche do resist, & in them whych ob-
tayne not grace in hearynge the word, the cause is their own wyl which resisteth the word. So thē obtayne we grace, when by the word or promise declared and set forth in the Gospel our harts conceiue comfort, & overcome feare, and lift vp them selue with faith, vndoubtedly iudging & they haue remission of synnes, & are accounted to be iustified, according vnto the promise for Christes sake.

Gala. iii.

Therefore saith Paule that we should take the promise in spirite by faith, that is when we afraid for the iudgement of God, do
lyft

of Diuinitie.

lyft vp our selfe with faith, which
leaneth vpon y promise of Christ

Here are fantasticall & mad spi-
rites to be condempned, as the A-
nabaptists, which loke to be ligh-
tened by the holy ghost wythout
the word of God. Also they which
do imagine the holy ghost to run
before the word, & when they per-
ceyue that they haue those newe
lightninges, they saie that they
will beleue. Also disputacions of
predestinaciō are to be cast away
here. For like as the doctrine of
repentaunce which rebuketh sin,
is vniuersal, & there is an vniuer-
sal cōmaundement of Christ: euē
so is the promise of the Gospel v-
niuersal, cōmaūding that we shal
al beleue in him, and that we shal
iudge this to be the euerlasting &
vnrchangeable will of God, that
for Christes sake al these thinges
are

The summe

are vndoubtedly graunted vnto
vs whych the Gospel promyseth.

¶ Have we then merite in recon-
ciliation?

We haue no merite wherby we
can obtayne grace, that is remissi-
on of synnes, and reputacion of
righteousnes, but it is the vnde-
serued reward, as Paule saith It
is the gift of God, not of you least
any man should glory. Also: the
gift of God is euerlastyng lyfe.

Roma. vi.

Therefore this meane is taken
awaye in reconciliation, but be-
cause we should do nothing & be
idle, but because the promise is a
reward, to the intent it may be cer-
taine, that is to saye, not hauyng
ought of the condicio of our wo-
thynges, and yet we in the meane
season must receyue and not re-
iect the promyse.

¶ Whych be the effectes of grace?

The effectes be motions of the
holy

of Diuinitie.

holy ghost, which be when we receive the Gospel. And the first & principal effect is faith, whereby we lyft vp our selfe & iudge God to be mercyfull vnto vs for Christes sake. Thys mocion is called a recepyng, for wyth fayth, the threatninges & feares of synne & death be ouercom. And this trust is deliuerance from synne & everlasting death, and the verye beginning of everlasting lyfe.

Then after folow other mocions that is to say, a new obedience to ward God, inuocaciō, feare, loue, pacience & other vertues. There be also other effectes of grace, the helpe of God agaynst the Deyl & death, comfort in aduersities: Also deliuerance from the lawe.

The last effect is which foloweth the finall cause: reuynng of whole nature, & everlasting lyfe.

By

The summe

Q By what meanes dothe grace deli-
uer vs from synne and death, sernge
syn remaineth as yet infixed in our
flesh, and also bodely death?

Answer: Although in this life
the flesh abydeth as yet vicious,
yet this present infirmitie is not
imputed vnto them which beleue
although this euyl by it owne na-
ture is synne, or a thyng which de-
serueth dampnacion, moreouer,
new mocions and a newe lyfe is
begun in vs, which shall be made
perfect, when this flesh mortified
shalbe renewed. And so grace deli-
uereth from synne after .ii. sortes
for it is remission of syns which
be paste, and forgeuenes, or not
reputing of the present euyl which
is in vs, and remaineth infixed
in our flesh. Secundarely we
be deliuered from death, for now
is euerlastyng death taken away
to them which beleue.

Then

of Diuinity.

Then remaineth as yet bodelye death & other aduersities in thys lyfe, but yet is Death robbed of his darte, and onely bodely death doth remayne, for thys purpose that this vicious and corrupted flesh should be abolished. Afterwards shall thys bodely death be also abolished, and a new glorified nature shall come after in the resurrection of the dead.

¶ Wherfore maketh Paule difference betwene Grace and the reward?

Paule calleth grace remission of synnes or reconciling, or the vnderferved accepting for christes sake. He calleth the reward the geuing of the holy ghost, and everlasting life. Therefore this word reward, signifieth y very effectes of grace wherof I haue spoken. But although these two be so cōioyned, yet Paul learnedly maketh difference

The summe

rence betwene the for a necessary
cause. And thys is the maner of
Difference as is aboue sayd. For
although it be necessari that new
spiritual mocions be begun in vs,
yet our conscience is struiuing, and
before the iudgemēt of God must
not haue respect to the remuing of
it which is done by the holy gost,
nor yet to seeke if it haue vertues
inough or no, whether it beleue
and loue inough. For so can it ne-
uer be certified of remission of sin-
nes, but it must playnly beholde
the promise of the gospel, & iudge
that it hath vndoutedly remissi-
on of sinnes vnderfuerd for Chri-
stes sake, not for anye dignitie or
vertues whych it hath.

What signifieth the spirite of grace,
and prayer in the Prophet zachary?

zacha. xlii.

Zacharias hath most pleasant-
ly described the benefites of the
new

of Diuinity.

new testament in these wordes:
I wyl poure out vpon the house
of Dauid the spirite of grace and
prayers. He calleth the spirite of
grace, whereby we knowe that
God is merciful vnto vs, and for-
geueth our synnes. The spirite of
prayers continueth all inwarde
woorthyp, inuocacion, and all ex-
ercisinges of fayth whych the ho-
lye ghoſte performeth, after we
haue receyued cōfort, and beleue
that we haue remission of sinnes
for Chriſtes ſake.

Of Juſtification.

What ſigniſieth theſe two wordes,
to be iuſtified and iuſtification?

TO be iuſtified, ſigniſieth pro-
perly in the Hebrue phraſes
to be quitte from synne, and to
be pronounced iuſt, that is to ſay
acceptable, as if thou would ſay,
ye

Roma. lili.

he is absolued and reconciled or
 receiued into fauour. So sayth
 Paule: To hym whych beleueth
 in him which iustifieth the vngod-
 ly, that is to say deliuereth & pro-
 nounceth righteous. Euen so iu-
 stificacion sygnifieth the reconcil-
 yng or acceptatiō of God. For al-
 though it be necessary that newe
 motions be in them whych be re-
 conciled, yet iustificaciō must not
 be vnderstanded in this proposi-
 on, we be iustified by fayth, of the
 diuision of qualities or newe ver-
 tues: But it must be vnderstan-
 ded in referring to an other thing
 that is to say the wyl of God, ac-
 cepting & allowing vs, euē wth
 the remission of synnes, and paci-
 fieng of conscience. So also thys
 word (Iustus) signifieth in com-
 parison of an other, not one haue
 ing newe qualities, but one recon-
 ciled

of Dyluilty.

called or accepted, hauyng remission of synnes.

What doth iustificacion contayne?

It cōteyneth thre members, remission of syns, acceptacion vnto euerlasting life, and geuing of the holy ghost. Althoughe the rest be conteined in remission of synnes, yet for the cause of teaching, it is expedient to dyscerne these three that we may perceiue all these to be geuen vnto vs not for our worthines, but onely by mercye for Christ. And not to be imagined, that although we obtayne remission of synnes by mercye: yet after that we be iustified by our owne qualities or vertues.

How is iustificacion?

It is sayd aboue, in the Gospell these .ii. to be taught, repētaunce & remission of syns in my name. Therefore we must begyn wyth

C.i.

the

The summe

the same preaching whych rebuketh synne, and setteth forth the benefites of Christ. Therefore this is the waye of iustificacion. Contricion is necessarye, whych may esteme that God is angrie with synne, and may earnestly be sorry for it. In such feares the conscience must be lifted up by faith, whych taketh the promyse of the Gospel of Christ, and accordyng vnto it determineth our syns to be forgiven vs, & that we be reputed iust, and inheritors of everlasting lyfe for Christes sake by his mercye, of our part undeserved.

When we be so comforted in repentance or contricion we be iust or acceptable vnto god, that is to say, we haue remission of syns, & acceptacion vnto everlasting life, not for our digniti, but for Christ whom neuerthelesse we must receiue

of Diuinity.

reue wyth fayth. And when we take comfort after thys sorte, we receyue also vndoubtedly the holy gost which styrreth vp our hartes, & they begyn to haue new moçions as feare of God, fayth, loue. &c.

¶ Whych be the causes of iustification?

The first and principall is the holy ghost, hereunto is an other to be ioyned, that is to saye the woord whereby the holye ghoste doth mooue, and it taketh effect. Thirddly our wil, when it is moued of the holy ghost by the woord it ought not to resyst, but to consent and receyue the woord, according vnto this: if ye wil heare his voyce, harden not your hartes.

¶ Doth not our wyll somthyng?

When we say men to be iustified not for their deseruinges, and the merite is wythdrawen from workes, that must not be so take,

The summe

as our wyll should do nothing at
all, & be as a very stone or ymage.
But seying we must begyn of the
word, as I haue said, mans wyll
doth certainly somthing. It (mo-
ued of the holy ghost) agreeth or
consenteth & receyueth the word,
& doth sustayne or vphold it selte
therwyth, for it ought not to cast
away or resist the woorde. Also it
must esteeme that Christ doth vn-
fainedly keepe his promises, that
is to sai that he wil gine vnto the
whych beleue, the holy ghost, that
he wil take effect by hys woorde.

What is the meaning of thys say-
ing: we be iudged by fayth?

This sentence is diuersly depra-
ued: Some doo expound it, wyth
faith, that is to say, with y^e whole
doctrine of religion, or with obser-
uing of christen profession, or obe-
dience of all vertues. These doo
plainly

plainly depraue the word fayth, & call it a knowledge or profession of doctrine, & they speake nothing of Christ, nothyng of trust, whych lifteth vp & comforteth consciences. And they stycke onelye is the doctrine of the law. Othersome, although they be somthing wiser & graunt that by the word (fides) not onelye the knowledge of the history is signified, but also trust: yet do they imagine a Synecdoch to be in this word (we be iustified by faith) because it is the most excellent vertue, & beginneth godlines, therefore may iustificacion be attributed vnto it, yet not so that other vertues should be excluded fro iustificaciō, is to say loue. &c.

But these do also erre from the sentence of Paul, and do leane to much vpon their owne qualities, they thinke that they be iustified

The summe

for the digniti of that or other vertues whych must be in holy men.

But the true interpretacion is: we be iustified by faith, that is to say, by the trust of mercy for Christes sake we be iustified, or acceptable before God. Therfore thys word must be vnderstanded in a comparing with an other. We be iustified wyth fayth, that is without our deseruyng, by mercye be we counted righteous. But thys mercy must be taken with fayth. Therfore the minde of Paule is, that we be iustified by faith, that is to sai not for the Dignity of our qualities or vertues, or for anye thyng whych is in vs, but for an other thing whych is without vs that is to say for Christ be we reputed ryghtuous.

¶ What doth this word (gratis) except

It doth not except repentance

or contricion and good woorkes,
but it excepteth the condicion of
our woorthynes, and it attribu-
teth the cause of the benefit (that
is to say of remissio of sinnes and
geuyng of euerlastyng lyfe) onely
vnto mercy.

¶ Wherefore is it necessarye to make
thys exception?

Thys doctrine is al together to
be referred vnto the very contenc-
tion of the conscience before the
iudgement of God, nor it can not
be vnderstanded, vnlesse y minde
be referred vnto the said contenci-
on or struyng. For in so great
feares our conscience hath experi-
ence, that we cannot set our ver-
tues & merites before the iudge-
ment & wrath of God, nor it can
not be quiet, or ouercom douting
& despaire, so long as it seeketh it
vpon vertues and good woorkes.

Dauid althoughe he had many excellēt vertues and merites, yet can he not certaynly esteeme that he obtaineth remission of synnes for them, but all these vertues be oppressed with one sinne. Therefore to obtayne a quiet conscience and to ouercome feare and desperation, he is compelled to seke the vnderferued mercy, nor he can not rest before he obtaine the voice of the gospel with faith, that his syn is forgiven hym without hys Deseruings. Therefore then is thys sentence to bee holden, that wee be iustified without Deseruing by mercy for Chyestes sake, that the benefite may be certain, and that consciences may haue a sure comfort, and that desperation may be ouercome wyth fayth.

And this same woorde (gratis) properly maketh Difference betwene

of Diuinitye.

twene the law & the Gospell. For the law hath also promises, but it graūteth not remission of synnes for nought, but it requireth the condiciō of our fullylling the law or obedience. This thē is the principal cause wherfore it is necessary to defende this excepcion, that is to say, that the promise may be ertain. The second cause is that due honour bee attributed vnto Christ, that is to saye, that we esteeme verely that we haue the benefites of the gospel for hys sake, & that we may learne to vse hym for our mediator. For they whych hold not this doctrine, doo robbe Christ of his due honour, nor thei cānot take him for their mediator.

☞ Shew the testimonies of this excepcion.

They be iustified freely by thys grace, by redemption in Iesu Christ

Roma. iii.

The summe

Galath. iiii. Christ. &c. Itē: therefore by fayth
Ephē. ii. freely. &c. Item: Through grace
be ye saued by fayth, not of your
Galath. ii. selfe. For it is the gift of God, not
by woorkes, knowyng that a man
is not iustified by the woorkes of
the lawe, but by fayth in Jesus
Rom. iii. Christ. Not by the woorkes of
ryghteousnes whych we haue
done, but by hys mercye hath he
saued vs.

✂ Is not thys proposition true, wee
be iustified onely by fayth?

Answer: It is true, for it is al
one to sai, we be iustified frely for
nothing, and to say we be iustifi
ed by fayth. And the sentence shal
be better vnderstand, if it be chaū
ged into a comparison to another
We be iustified onely by mercy,
for it is so muche, onely by fayth,
that is by the trust of mercy one
ly be we pronounced iust.

But

of Diuinitie.

But although thys particle (alone) be not added, yet thys proposition (we be iustified by faith) is playnly an exception. Because to say, we be iustified by fayth is for the same purpose, that is to say, because fayth leaneth onelye vpon mercy, not of our Dignity, & it signifieth trust of mercy onely, and it is set agaynste the trust or confidence of our owne Dignitye and woorkes. Therfore it is a contrary saying to say, we be iustified wyth fayth, and then to imagine that we be iustified for our woorkes, or Deserue remission of synnes and euerlasting lyfe.

¶ I argue contrary.

Thou saidest before, y contricio & repentaunce wer necessary: therfore faith alone doth not iustify.

I answer, thys particle (alone) doth not except repentaunce or contri-

The summe

contricion, nor it is not so to be taken, that fayth alone is in them whych be renued, & no other vertues. But it excepteth the condition of our worthines and merites as the cause of reconciliaciō, that is to say that we be reputed iuste for none of our woordes. And the cause of iustificacion, that is the price of remission of synnes, doth not attribute the merite of euerslasting life vnto vs: but that repentaunce and beginning of new obedience be in vs, yet haue we not therefore remission of synnes.

An other argument.

¶ We be iustified wth fayth.

Fayth is a worke.

¶ Therefore be we iustified by woordes.

Here doth the answer of them not auaille which say, fayth is the worke of God, because loue also & other vertues be the woordes of God,

of Diluinity.

God, yet are we not iustified by them. The maior is not so to be vnderstaded, we be iustified with faith, because it is a worke or quality in vs, but because it leaneth vpon mercy, and receiuech mercy. And thys saying, we be iustified with faith, must be vnderstanded by the way of a comparison, that is to say, by mercy be we prououced iust, but it must be receyued with fayth. Although then fayth be a worke, or new quality in vs: yet be we not iustified by the worthynes therof, for this fayth is as yet vnperfect, lyke as other vertues be, but we be iustified by that thyng whereupon fayth leaneth, & the whych fayth receiuech that is to say for Chrystes sake.

¶ If we be not iustified wryth good woorkes, what nede we then to do good woorkes?

Answer: the benefite of iustification

The summe

Justification is wholly attributed to Christ, nor it hangeth not of our Dignity, to the intent it should be certayne. And yet new obedience is necessary, as the effect necessarily following. For when we receyue remission of syns by faith, & be reckened iust, a renewing is also created within vs, which is the beginning of a new & everlasting lyfe, but the begynnyng of the said new everlasting lyfe, is in Deede thys sayd new obedience. Therefore this said new obedience is necessary in them whych be iustified.

¶ Aske of Paule now converted or renewed, is Paule iustified after his conversion wth fayth onely, or wth fayth & works, or new obedience also?

Answer: He is iustified onely by fayth. For although he haue now a new obedience, & excellent vertues, yet can he not iudge hys persō to be accepted for those vertues

of Diuinity.

trues. For he perceiueth þ the sayd
new obediēce begun now in hym
both not satisfy the law, nor he cā
not set by his vertues against the
iudgemēt of God, like as hys self
sayth: I know no euyl & I haue
done, yet am I not therfore iusti-
fied. Therfore it is necessary that
he iudge the person to be accepta-
ble for an other thyng, þ is to say
for christ. Thē after because faith
beginneth vpon mercy, & iudgeth
it selfe therfore to be accepted be-
fore God, it cānot be said that we
be iustified with faith & woorkes
together. For it should be a cōtra-
ry saying to put our trust in mer-
cy and in our own dignitty also.

Of good woorkes.

¶ What is to be holdē in the doctrine
of woorkes?

1. What woorkes be required?
2. How they be done?
3. Whether they satisfy the law or no?
4. How be they acceptable?

5. Of

The summe

5. Of the merpys and cause of good woorkes.

What woorkes bee requyred? and whych be good woorkes?

God requireth not onely outward woorkes whych be a certayne ciuyll forme of lyving and carnal iustice, which is in hipocrites, & the vngodlye, for that may mans wyll in a maner performe, without the holy ghost, and god requireth it also of them whych be not sanctified: but he requireth also inward motions of the hart, that is to say, the feare of God, trust, inuocation, loue, patience, and such like, according vnto this sentence: I wyll geue my lawe in their hartes. And Christ sayth: vnlesse your ryghteousnes abound more then the righteousness of the Scribes & Phariseis, ye shall not enter into the kyngdome of heauen.

There

of Diuinity.

Therefore good woorkes be not
onely outward woorkes, but also
inward and spirituall mocions.
But I cal those onely good woorkes
which be cōmaunded of God
and be taught in the ten cōmaun-
dementes. Wherefore when ini-
quity is made of good woorkes,
we must haue respect vnto the .x.
cōmaundementes, and it is to be
known that onely they are to be
called good woorkes whych are
taught in the .x. cōmaundementes.
for there must be a testimony of
the word of God, what woorkes
God requireth, & which be accep-
table vnto God. But it is not to
be iudged that those woorkes do
please God whych haue no testis-
monye of his woorde, lyke as the
woorkes of traditions, & kindes of
worshipping, of our own election
be, but the scripture doth rather
f.i, refuse

The summe

refuse those workes, and denieth
thē to please God as Christ saith
they worshyp me in vayne wth
mans commaundementes.

☞ Say the register of good workes co
tained in the ten commaundements.

1. Unto the first belongeth repen
taunce or feare, fayth or truste of
mercy promised for Christe, and
loue, also obedience in aduersi
ties, or patience.
2. Unto the second precept pertain
eth inuocation, thankesgiving,
acknowledging of the doctrine, &
preaching of the word of God (yf
thy vocation require it.)
3. Unto the third belongeth obser
uing of comon ceremonies which
be ordeined of God, reuerence to
ward y^e ministracion of the word
4. Unto the fourth, the duties per
taining towarde lyuyng, obedi
ence toward Parentes, diligence
in our vocation.

Ans

of Diuinity.

Unto the fyrst, vengeaunce, ha- 5.
tred and enuy is forbydden.

Unto the sixt, chastity, faithful- 6.
nes in maryage, temperaunce
and sobernes.

Unto the seuēth, iustice in coue- 7.
nauntes, and vsing of our goods,
liberality, alynes dedes.

Unto theight truth in al our ly- 8.
uing, to hate dilēbling & lyinges

Unto the nyneweth and the tenth 9. 10.
belongeth resystyng of concupis-
cence and euyl affections.

¶ The second question.

How are good workes done?

Here must this rule first of al be
obserued that it is impossible to
fulfyl the lawe without faith. For
seyng it is not sufficient to accom-
plysh external workes or the fan-
tasy of the lawe, but in ward mo-
cions of the hartes are required.
Thys true obedience canne men
not accomplysh without fayth,

f.ii.

or

The summe

or without the vnderstandyng of
the Gospel of Christ.

But by this rule, without faith
the law is impossible to be vnder
standed, two waies. First of spiri
tuall obedience, as it is sayd. For
although men fulfil in a maner ex
ternall woorkes, yet in the agony
or stryuing of conscience when
their hartes perceyue the wrath
and iudgemēt of God, then dout
they, they fle God, they dispayre,
they loue not God, thei cal not vp
on hym, therefore they fullyll not
true obedience. Secondarily it
is to be vnderstanded also of ac
cepacion, that is, the selfe thying al
so which mā doth wythout faith
doth not please God, because it is
not don in the trust of Christ the
mediatour. For wythout Christ
nothing can be acceptable. Ther
fore sayth Christ himselfe: wyth
out

of Diuinity.

out me can ye do nothyng.

Therefore it is necessary that the Gospel of Christe be added vnto the doctrine of the law, and faith is necessary for the accomplishing of the law. So then be good workes done, when our hartes be lyfted vp with the Gospel, the holy ghost mouyng, & we also consenting, then is the holy ghost receyued also, and new spiritual motions are begun in vs. Our hartes after they iudge by faith that god is merciful vnto vs for Christes sake, that God taketh care for vs & wyl heare vs, the acknowledge we God the father, and we deliuered from dout and desperacion do begyn to loue god vnfainedly, to call vpon hym, and to put our trust in his helpe agaynst all iopardies & perils, we take aduersities in good woorth, & fulfyll our

f.iii.

obe

The summe

obedience, for the glory of god we helpe our neyghbours, we do the duty of our vocacion more diligētly, & we accompliſh the exerciſing of godlynes, chaſtity, diligence in reſtraining our affections & ſuchelyke. Therefore this is the benefit of the doctrine of the goſpell whē it teacheth of fayth, it learneth how the holi goſt ſhalbe receiued which ſtirreth vp in vs newe motions, and we vnderſtande howe the law is poſſible as Paul ſaith the law is ſtabliſhed by fayth.

The third queſtion.

Whether newe obedience doo fulfyll the law, and be without ſynne or no

Although newe obedience be in them which beleue (as it is ſaid) yet is it to be knowen, the ſaid obedience to be vnperfite, & not to be without ſynne, but that much infirmity and vice doth remaine as yet,

yet, euen in them whych be sancti-
fied. Wherefore thys new begun
obedience (so much as pertaineth
vnto it selte) doth not satisfie the
law, nor cannot be set against the
iudgement of God. For ther is as
yet in holye men concupyscence
whych is by the owne nature syn,
and deserueth death, nor it is not
ydle, but ingendereth perpetuall
vicious affections. Therefore ho-
lye men can not iudge or esteeme
them selte to be iust & please God
for new obedience sake. But they
are compelled to seke mercy, & be-
leue that they please God onelye
for Chrystes sake. So perceyue
they that continual repentance
is required of them, and that they
haue euer nede of remissio of sins
lyke as Chryste requireth repen-
taunce of al men, least they shuld
be so proud of y^e confidence of their

owon digniti, when he saith. Ther
is ioy wyth the Angels for one
synner whych doth repentaunce,
more then for nyne & ninety iust.

Therefore the doctrine of our ad
uersaries is to bee condemnied,
which sayneth that Sayntes be
without synne and concupiscence
(whych they call an enticement,
not to be by it owon nature sinne)
and they iudge those whych be re
nued to be iustified by their owon
obedience. So take they Christe
bitterly away, and blind the doc
trine of the Gospell.

¶ Testimonies that synne remaineth
as yet in Sayntes.

1. Iohn. i.

Roma. vii.
Roma. x.

If we say that we haue no syn,
we deceiue our self, and the truth
is not in vs. In my flesh I serue
the law of synne. &c. Agayne, he
hath wytte by all vnder synne, to
thentent he might be mercifal to
all.

Of Diuinitie.

all. Enter not into iudgement wth thy seruaunt, for no man shall be iustified in thy sight. If thou shalt obserue iniquities (O lord) who can continue. Who vnderstandeth trespasses. &c. Blessed is the man to whom the Lord hath not imputed syn. Therefore syn myght be imputed vnto al men, no not the sayntes, be wythout syn, as it followeth in the psalme. For thus shall euery saint pray vnto thee in due season. Also the sayntes doo acknowledge these syns whē they pray: forgeue vs our fautes. &c.

Psal. cxvii.

Psal. cxxxix

Psal. xlviii.

Psal. xxi.

The fourth question.

¶ Seyng that synne remaineth also in sayntes, how can the new obedience be acceptable?

Hereof is it specially necessarye, cōsciēces to be instructed in the church, bi what meanes our new obedience is acceptable, seyng it is vnperfect & falleth much from
the

The summe

the perfection of the lawe : So then is it to be answered. Thys newe obedience pleaseeth not for the owne dignity or perfectiō: but for Christe so also the obedience which foloweth, or good workes although they be defiled with sin whych remayneth as yet in nature, yet be thei accepted for christ & that whych is vicious is forgiven the whych beleue for Christ the mediators sake. So is it to be knownen, that as well the person as the worke is accepted for Christ, and that thys new obedience, by mercy for hys sake is allowed & reputed as though the law wer satisfied, and it is called fulfilling of the law, or righteousness, because we be now chyl dren and inheritours wyth Christ.

¶ Testimonies that thys new obedience is acceptable,

Now

of Diuinitie.

Now is there no condemnaciō Roma. vii.
vnto them which walk in Je-
sus Christ. &c. Also if ye shal mortify the workes of the flesh wyth the spirite. Agayne: In Christ Gala. v.
neyther circumcision is of any valure, but fayth by loue taketh effect, our loue then is acceptable, but so that faith be knyt with it, whych receyueth before Christe the mediatour. He whych in Roma. xiii.
these thynges serueth Christ, he pleaseeth God and is allowed of men. That ye may offer spiritual sacrifices, acceptable vnto God i. Peter. ii.
for Christ. &c. Because we kepe i. Iohn. iii.
hys cōmaundements, & do these thynges before hym whych be acceptable.

The fyft question.

Of the dignitie and causes of good workes.

This doctrine dothe greatly adorne

The summe

adoorne and commende the endles
greatnes of the mercye of God,
when we perceyue our obedience
to please God for Chyestes sake, &
to be reputed for the accomplishing
of the law, and to be adorne
with great praise, and to be called
righteousnes, worship, sacrifices
wherwith God is honoured, also
to deserue great rewardes. Wher
for the dignity of good workes is
not to be diminished, but rather
amplified, that it may inflame in
vs the desire of wel woorkyng.

¶ Whych be the causes then whych
shold prouoke vs vnto good workes?

fyue: necessitye, dignity, the re-
wardes whych are promysed, ex-
ercisynge of fayth, and the helpe of
the holy Ghost.

¶ Whych is the fyrst cause?

The necessitye of good workes.
For fayth must encrease in vs by
continual exercises in inuocaciō,
repent

of Diuinity.

repentaunce, & peryl, accordyng
vnto thys: do the worthy frutes
of repentaunce. &c. For faith can
not consist with an euyl consciēce
because it is the truste that God
is merciful vnto vs, an euyl con-
science iudgeth the contrary. Also
they whych doo repent, but gyue
them selfe to vicious lustes & de-
sires do not kepe their fayth. For
fayth seketh for remission of sins,
it is not delited with syn, nor the
holy gost doth not remaine in the
whych geue them selfe to vicious
affections accordinge vnto thys:
He that worketh sin, is of the De-
uil. Peter monisheth the same: en-
deuour your self (saith he) that ye
make sure your vocaciō & election

☛ Whych is the second cause?

The Dignity of good woorkes.
For althoughe in our great infir-
mity we ought not to iudge ar-
gant

The summe

gantly of our selfe, yet our vocacion is much to be made of, and although our vertues & good woorkes be not pure & cleane ynough, yet belong they vnto the glory of Christ. Therefore their dignity is great, & that we shall knowe that thei do greatly please, God adourneth them with honorable titles for they be called sacrifices, that is true worshipping and honors wherwyth God is delited. Christ sayth that the father is glorified wyth our good woorkes. Peter sayth that we be a holy priesthod ordeyned to offer spirituall sacrifices, and acceptable vnto the father by Christ. Moreover seying good deedes and good woorkes be the gyftes of the holy ghost, it were an vnthankesful and an vngodli hart which wold not knowe the author. Also good woorkes
be

be sacramentes, that is to say tokens, admonishing vs of the wyl of God, & testifieng that we haue remission of sinnes, & other godly benefits, according vnto this: for geue ye, and ye shalbe forgeuen.

¶ Whych is the thyrde cause?

Rewards as wel bodely as spirituall, whych good woorkes deserue. But although euen in this life rewardes ar geuen vnto many, yet because the church is subiected vnto the crosse, the mooste speciall and excellent rewardes, shalbe geuen after thys lyfe, lyke as Christ sayth: your reward is plentious in heauen. And Paule saith, godlynes hath promises of present lyfe & of the lyfe to come.

¶ Whych is the fourth cause?

Exercising of fayth, for therefore doth god adde promises vnto the woorkes, & we should exercise our
fayth

The summe

faith by such occasions, we shulde
thinke that therfore we ought to
geue almes, because that Dutye
pleaseth God, & we should beleue
that God wil in like maner be be
nificiall and good vnto vs. Lyke
as the example of the wydow of
Heg. xlii Sarepta teacheth vs.

¶ Whych is the first cause?

That they whych go diligently
about to do good workes, be hol
pen of the holy ghost & preserved,
least the diuell should draw & en
tice thē into daungerous errours
& vngacious mischiefes. There
fore Christ saith: I wil not leaue
you fatherles. Thys benefyt of
God can no mā's mouth prayse y
nough. For the craftes & wiles of
the Diuel can no mans wisdom ef
fect without the help of y holi gost
Therefore let these causes styr vp
& prouoke vs vnto good workes.

But

of Daintie.

But what of euill woꝝkes. Do they hurt vs or no?

Yes, first of all they deserue the wrath of God, and euerlastyng dampnacion. Secundarely they deforme the gospel, and the glory of God, as he saith: for your sake is the name of God euill spoken of among the Gentiles. Thirdly they haue present punysshment, the tyranny of the deuyl, whych hath the vngodlye in hys power, and doth dꝛyue them to al kindes of errours and myschiese.

There foloweth also bodely punishment, warre and other wretchednes and miseries. Moreover all spiritual exercises be hindred, fayth is dead in them which geue them selues vnto vices. Finally, that whych is most horrible, syns deserue hardenyng of the hart, & synnes be punysshed wyth moze

G.i.

mis

The summe

miscellaneous synnes. These causes are diligently to be considered to the intent we should caste out of our hartes fleshly surenes or confidence & that we shuld learne to feare the wrath of God, & it is by our selfe vnto good woorkes.

¶ Do good woorkes deserue euer lasting life?

Answer: Some although they graunt that good woorkes do not deserue remission of synnes, yet after wardes they Imagine that good woorkes deserue the euerlasting lyfe, in them which be renewed, but it is not to be iudged that euerlasting life is gyuen for the clenlynes and dignity of those woorkes but it is y^e undeserued benefit or reward, & it is gyuen by mercy for Christes sake. And the cause is y^e our obediēce is euer as yet vncleane or it pleaseth not for
it

of Diuinity.

it owne sake, but bi Christ doth it
please. And ther is no man which
is so mad or impudent, if he serch
his owne conscience, that dare be
so bolde as to affirme, that hys
good dedes be worthy euerlastig
lyfe for them. So sayth Paule I
am nothyng guilty in my consciēce
and yet am I not iustified there-
fore. If Paule now holy & full of
good workes denyeth hym selfe
to be iustified with them, he iud-
geth much lesse that they deserue
euerlasting life. Also Christ sayth:
when ye haue done all whych be
commaunded you, saye yet ye be
vnpromitable seruautes. He hath Roma. x.
shyt vp al vnder syn, & he myghte
be merciful vnto al. Nor we may
not suffer this to be mocked with
the subtyl cauillacions, whereby
they fayne. Sinecdochine, that is to
say, although good workes be not
G.ii. the

The summe

the whole merite, yet be thei part
ly and lesse principall merite. For
so shoulde fayth leane vpon that
sayd parcial merite, which is im-
possible. For it is a contrary saying
to esteeme that we receiue euerlas-
ting life for nothing by mercy for
Christes sake, & then to imagine
that our obediēce deserueth euer-
lastyng life. And that same parci-
al (if so be there wer any such) yet
shuld it be vtterly shaken of, or vs
in the battail of conscience, when
we shuld perceyue our obedience
not to be suche, as it ought to be.
To be shorte none of our merites
can be set against the iudgement
of God, for the lawe doth euer ac-
cuse vs and condempne vs of sin.
As Paule saith: the power of syn
is the law, but thankes be vnto
God whych gaue vs the victorie
by Christ. &c. Therefore is it to
be

be iudged although our obediēce
be not the merite of euerlastyng
lyfe, nor wee are not saued by it,
but for Christes sake wythoute
our deseruinges, yet it is our du-
ty, which must necessarily folow,
and it deserueth rewardes bothe
bodely and ghostly, which shalbe
geuen vs partly after this lyfe as
Christ sayth: Geue and it shal be
geuen vnto you.

¶ Wherefore then is euerlastyng lyfe
called a reward, as it is sayd, he shal
geue vnto euery one accordyng vnto
hys woorkes. &c.

Answer: It is a phrase of the
lawe, whych describeth in what
state they shal be, to whom euer-
lasting lyfe is geuen, and it sayth
that euerlastyng lyfe is geuen to
them which be iustified. For whe
the lawe speaketh of woorkes, it
meaneth the righteousness of eu-
ry one. So speaketh the lawe as
G.iii. though

The summe

though we had fulfilled the lawe
wyth our obedyence and were so
rekened iustified, & it promyseth
everlasting lyfe vnto them which
be iustified. But in the meane
time we must learne in the Gos-
pel, that by fayth frely we receyue
inputyng of ryghtuousnes for
christes sake, & that euē so as we
our selfe had fulfilled the lawe.
Therefore because rightousnes or
fulfylling of the law is imputed
vnto vs: therefore is everlasting
lyfe promysed vnto vs, as iusti-
fied, not because our obedience is
worthy so great a benifite, but be-
cause for Christs sake we be now
reputed iust, & the reward is due
vnto vs, not for our worthynes,
but because it is promised vs for
Christs sake. And this rewarde
is not y recompence of the due of
fyce, but it is of an undeserued
gyfte

gift or benefit, & yet not for the obedience whiche is not due, but which is due yet in vs it is vnperfecte, & doth not satisfy the lawe.

Some were wont to speake also in this place, of the difference of mortall synne and veniall. For because synne remayneth as yet in holy men it is necessary that difference be made betwene synnes, whych remayneth as yet in the sanctified, and which may stand wyth fayth and good conscience & whych can not stand wth faith, but be such, & they which do commit the, fall fro the grace & fauour of god & be no more couēted holt, like as y adultri of Dauid was. But of this differēce it is aboue sayd.

Of Repentaunce.

What is repentaunce?

It is whereby we be mortified from syn wyth true contri-

G.iii.

cion

tion, & raise vp our selues wth faith
to receiue remission of our sinnes

How many thynges be necessary to
them whych do repent?

Two, contricion and sayth.

What is contricion?

It is feare and sorowes of consci
ence whych perceiueth that God
is angry with sin, & is sorie that it
hath synned. Hereof be many te
stimonies in the scriptures. Doe
repentaunce, & beleue the gospel.
Cut your hartes. &c. Where shall
the Lorde dwell. In a contrite &
humble spirite. Cease to doo fro
wardly. And this contricio must
encrease. Vnto that we acknow
ledge not onely oure outwarde
synnes, but also our inwarde fyl
thynges. Wherefore repentaunce
is not in hipocrites, whych be af
flicted wyth no sorow, yet in the
meane season stand they in theyr
own conceyt, as though they wer
cleane

Markc .i.

Joel.ii.

Isay .lxvi.

of Diuinitie.

cleane from all synne. And Christ
doth ofte most earnestlye rebuke
this carnal surenes. Unles (saith
he) ye wil do repentaunce, ye shal
altogether perysh.

¶ From whence come these sorowes
and feares in vs?

By the word of God whych re-
buketh synne. The wrath of God *Roma. i.*
is declared vpon all vngodlynes.
Also: the holy ghost shal rebuke *John. xvi.*
the world of synne. &c.

¶ What then, is fayth necessarye to
them whych do repent?

Yes, for it is the trust whereby
euery one beleueth that hys syns
be forgiven for Christes sake un-
deserued. This faith must esteeme
that the synnes be forgiven thee.
Thereof be many testimonies in
the scriptures: Vnto him geue al
the Prophetes witnes that they
whych beleue in hym, shall haue *Actes. x.*
remission of their synnes for hys
names

- Roma. 5. names sake. We iustified by faith haue peace wyth God that is to say, appeased & quiet consciences
- Roma. iii. And that synnes be forgyuen for nothyng, vnto the vnworthy, these places testify. We iustified wythout our deseruinges by hys grace. We be saued by grace, it is the gyft of God, not of you. Item
- Ephz. iii. By hym haue we entrance vnto the father. And I haue sayd, I wyll acknowledge my vnrigh-
tuousnesse agaynste my selfe vn-
to the Lord, and thou forgyuest
the vngodlynnes of my sin. When
it was vnpossyble vnto the lawe
- Roma. 5. By hym haue we entrance vnto the father. And I haue sayd, I
psal. xxi. wyll acknowledge my vnrigh-
tuousnesse agaynste my selfe vn-
to the Lord, and thou forgyuest
the vngodlynnes of my sin. When
it was vnpossyble vnto the lawe
- Roma. viii. God sent hys son in fleshe. There-
fore by fayth wythout deseruing
- Thys fayth maketh dyfference
betwene the contrycion of Peter
and Judas, of Dauid and Saul
The contricion of Peter and
Dauid was profytable, because
it

of Diuinitie.

it had fayth. Whereby they did receyue the mercye promysed and were comforted. But the contricion of Judas and Saule auailed nothig, because thei did not ioyne this faith with it. This faith also maketh dyfference betwene seruile feare and childly feare.

¶ Seruile feare.

Is feare wythout fayth.

¶ Childly feare.

Is feare where vnto commeth fayth whych lifteth vp and comforteth the harte amonge suche feares.

¶ But what saye ye of confession and satisfaction?

These bee come of an Ecclesiastical rite of an open repentance for in olde tyme they whiche were accused of open synnes, were excommunicate, nor they were not receyued, vnlesse they woulde fyrste make confession,
and

and testifi befoze the pastors that they would amend their maners and vnlesse they dyd aske absolution. After that was satisfaction added, that is to say, a certaine open chastising. But this custome of confession is abrogated long ago in the Greke church, because a woman so confellyng, was defyled in the temple of a certain Deacon. Therefore suche custome is not of Gods law.

¶ What is the common confession, whych is dooe vnto the Priest?

It is a nombryng of synnes, yet not commaunded of Gods lawe. It is yet expedient to be kept in the church, for the cause of absolution and learning. For by that occasio the vnlearned mai be heard and more comodiously instructed of the whole doctrine, and it is an vncomelye thyng that a man
 should

of Diuinity.

Should come vnto the communists
being nothing at al searched. But
yet it is to be known that consci-
ences are not to be laden or ouer-
charged wyth nombryng of syns.
For they may wythout that, aske
counsel and absolution. For thys
nombryng of syns is impossible,
accordyng vnto thys. Who vnder-
standeth hys synnes. &c.

¶ A reason agaynst yor.

The iudge doth not absolue be-
fore he know the matter. In this
confession is absolution, therfore
the nombryng & acknowledgyng
of synnes is necessary to be. I an-
swer vnto the maior: there is dif-
ference betwene iudiciall power,
or of iurisdiction, and the power
of iurisdiction, and the power of
ministring the word. In this cō-
fession is onely of ministering the
word. For the Pastor absolueth
not

The summe

not as a iudge, but as a Minister
hauyng no cōmaundement to cal
for a reckening of other mēs sins,
but onely to geue absolution. &c.
But there is besyde this an other
power of iurisdiction whych is a
certaine outwarde iudgement of
the church whych pectetneth ones
ly vnto open crimes wherbi open
sinners be excommunicate, and
they which be excommunicate re
ceiued agayne. &c.

What is satisfaction?

It is a certain politike and out
warde order in the churche insti
tute by mans authority, or for an
example, to affraye other from
synne, or for to searck the mindes
of them whych dyd retorne vnto
the church, whether they dyd ear
nestlye repent or no. For in olde
time open sinners were not recei
ued without a certain opē chasti
syng

of Duilty.

ling, & they called it satisfaction.

How many kyndes of satisfaction is there?

Two, the one in tyme past of open repentaunce, the other of the Papistes.

What is satisfaction of repentaunce

It is a punishment, which was appoynted of the Pastor, vnto them whych dyd repent for theyr open synnes to proue them if they woulde earnestlye amende or no, wherein when they had exercised their selfe for the tyme prescribed of the byshop, they were admytted agayne vnto the Supper of the Lorde. Of thys satisfaction were diuers partes according vnto the condicion or greatnes of the faulte, and accordyng vnto their synnes, so had they theyr rules or canons.

What is satisfactiō after the papists

It is to doo certayne woorkes

pre 4

prescribed to redeeme paynes out of Purgatory, or other temporall paynes. For the Papists say that synne is not forgiven by absolution, but the everlastyng payne that was due for the syns, to be chaunged into temporall payne of Purgatory. The after say they that some of those synnes be forgiven by the power of keies, and some to be redeemed wyth our satisfactions, that is wyth those appointed workes. So then do they teach, that satisfactions Deserve remission and to be a recompence of everlastyng paynes.

From whence commeth satisfaction of the Papists.

In olde tyme famous synners wer not receiued into the church wythout open chastising for a certayne tyme, this was called open repētaunce and satisfaction, and

it was a certayne outwarde and politike order, instituted by men, not that it was satisfactiō before God or that sinnes were therfore forgiven. Afterwardes, that order beyng abolyshed, the woorde onelye of satisfaction remayned. Wherupon vnlearned men after wardes made of a politike order a spiritual order, as a thing necessary for remission of synnes.

¶ What is to bee iudged of remission of payne, and whether the keyes can charge one wyth punishmēt, or take it away or no?

Firste of all it is to be knowne that remission as wel of sinne as punishment is of our part the vnderferued benefit of Christ, & that we are Deliuered both from sinne and euerlasting death. Then is difference to be made betwene euerlasting pain & temporal pain, for although remission of euerla-

The summe

stryng payne, be toynd wyth the remission of the synne, yet neuer theles, holy mē in this lyfe suffer cōmon miseries of mankinde, as corporal Death & other miseries, wherof Paule sayth, the body is mortified for syn. And God sometime punisheth for certayn syns, lyke as Dauid suffered punishment for his adultery. But that is not vniuersall, for syns be forgiven wout the due punishment. Thirdly, the punishment whych God doth ioyne, can no power of keyes remit, nor they haue no cōmaundement of remitting or enioyning any such punishment.

Fourthlye, it is to be knowen, that such punishmentes be oft mitigated, or els taken altogether away by our repentaunce. Lyke as many times both common & priuate miseries wer mitigated by

by repentance, as Paule sayth:
if we woulde iudge our selfe, we
should not be iudged of the lord.

fiftlye, aduersities of men be
not alwayes punishmentes for
certaine syns, as the aduersities
of Job, and other sayntes. Also
the punishment of the Apostles
& Martirs, but they be synguler
workes of god, wherw the faith
of holy men is exercised, and the
glory of God is set forth. Moreo-
uer vertuous mē must iudge also
thys to be the end and purpose of
such paires & aduersities, & they
be not tokens of y^e wrath of god,
but of Gods good wil, & is to say
that God wil the to be exercised,
wherwth syn may be abolished
out of vs, & the spiritual newnes
may grow. For godly mē ought
not to esteeme that they be cast a-
way of God as Paule saith: We

The summe
be corrected of the Lord, least we
shuld be condēned w this world.

Of absolucion.

What is absolucion?

Math. xliii

Iohn. xx.

It is a certificacion of remis-
sion of synnes, & of the mer-
cy of God toward synners.
For so saith Christ: what so euer
ye louse vpon earth, it shalbe loo-
sed in heauen. And whose syns ye
shal forgeue, thei shalbe forgiven.

May a man haue ofter then once
remission of synnes?

Luke. xvi.

Yes, when Peter asked Christ
howe oft shall I forgeue my bro-
ther. He answered seuentie times
seuen times, & Paule saith: If a
man be possessed with any sin, ye
that be spirituall correct hym in
the spirite of gentlenes. And the
church prayeth dayly forgeue vs
our fautes. And Christ saith: ther
is ioy among the Angels of God
for

of Diuinity.

for one synner which doth repent

Doth the Nouatians & Catharines
ryghtly deny, that they which sal af-
ter Baptisme do not obtaine remissi-
on of synnes?

Those heretiks do mischeuou-
ly erre. for many examples may
be shewed both of the old Testa-
ment & the new, wher thei which
were fallen, did purchase remissio
of synnes, and absolucio of Christ
and the church. For an example
by Dauid, Manasses and Peter
The Church of the Galathians
was fallen, & called agayne to re-
pentance by Paule. And Paule
him selfe commaunded the leche-
rous man of the Corinthians to
be receiued after repentaunce. The
Lord speaketh also by Ezechiel
saying: I lyue (saith the Lord) I
wil not the death of a synner, but
rather that he be conuerted and
liue. Here doth God make an oth

Ezech 1. 33.

¶.iii.

that

The summe

that consciences this waye be comforted and lyfted vp, when they here not oneli y promise, but also that it is established with an oth.

¶ But what sape ye to the places of the Epistle of the Hebrewes. vi. It is impossible that they whiche bee once lyghtened. &c. And. x. them whych syn voluntariche. &c.

These places do not deny them which be fallen to retorne vnto grace, & the benefit of Christ. For the firste place intreateth of the cursed blasphemers & obstinate persons, which agaynst their own conscience do persecute the word of God, & do so sore despise admonicio & repentaunce, that thei supposing the self sure, do triumphe & do greatly reioyce in them selfe for their wisdom, because they wer so bold as to mock the word of god. These cannot be renewed so long as they continue, & crucifie Christ

of Diuinity.

Christ, & do not obey the Gospel.
The other place commaundeth to
kepe the fauour and benefite of
christ, & to beware ꝑ it be not lost
for he which loseth the benefite
of Christ, is accused of iudgemēt

☛ As there a synne whych can not be
forguen?

Christe maketh distinction be-
twene the syn which may be for-
geuen, & that which cānot be for-
geuen. Who so euer speaketh a
woord against the sonne of man,
it shall be forgiven hym. But he
whych speaketh a word agaynst
the holy ghost, shal not be forge-
uen: neither in this world, nor in
ꝑ world to com. And John saith
he which knoweth his brother to
cōmit a syn which is not deadly,
let him pray for him, & it shall be
forguen him. But there is a syn
vnto death, I say not that anye
man

Math. xii.

H. iiii.

man

The summe
man shall pray for it.

¶ Whych is synne agaynste the ho-
lye ghost?

Saynt Austine vnderstandeth
synne against the holy gost either
in them which continually do ne-
uer repent, & whych receyue not
the Gospel, or els desperacio. For
these synnes be playnly contrarye
vnto grace, & doo reiect it. Other
synnes when we flee vnto grace,
be forgiven. Therfore S. Augu-
stine doth so interpret y saying of
Christ. He that speaketh a woord
against the holy ghost, that is to
say, he which finally doth forsake
& cast away the woorde of grace,
which is preached & confirmed w
ghostly testimonies, he comitteth
synne against the holy ghost.

¶ Is not every sal, after the truth be
once knowen, synne whych can not
be forgiven?

No, for ther be many examples
and

of Diuinitie.

and witnesses which teache that
such fallinges be forgiven. And
euery persecution of the Gospell
is not to be iudged synne vnfor-
geueable. Because Ananias,
Paule and other, persecuted the
word of God, yet purchased they
forguenes. Wherefore both the
sentences are to be holden.

First, that all syns be forgiven
them, whych beleue because the
promyse is vniuersall accordyng
vnto thys, he hath concluded all
vnder syn, that he might be merci-
ful vnto al. Also: he is a sacrifice, *i. John. i.*
not onely for our synnes, but for
the synnes of the whole world.

Secondarely thys is also to be
holden, that there is a syn whych
can not be forgiven, or a syn vnto
death. But who committeth that
that cannot be forgiven, it is not
our duty to iudge, it is sufficient
to

The summe

to iudge of that whych foloweth
that there is no such syn in them
whych come to repentaunce and
faith. And vnforgeuable syn per-
tayneth onely vnto them whych
continue vnto the very end in in-
fidelity, and doo no repentaunce,
for they whych doo repent, haue
no vnforgeuable synnes.

¶ What is the effect of repentaunce?

The effectes & frutes of repen-
taunce be together, newnes of
life & maners. For in them which
be receiued into grace, the righte-
ousnes of good conscience muste
follow wherof John saith: do the
worthy woorkes of repentaunce,
and of the necessity of thys newe
obedience haue we entreated.

¶ Of Fayth.

¶ What is fayth?

Fayth is not onelye a know-
ledge of the history of Christ
but it is the vnfained trust of the
hart

hart, which cōsenteth vnto y^e pro-
mise of the gospel, but specially it
signifieth the trust of mercy pro-
mised for Christe. For althoughe
there be many kindes of promy-
ses & diuers purposes, where a-
bout faith is occupied like as the
busines & peryls of dyuers men
be, as the busines of Moyses, of
Dauid, of Dauid be dyuers, yet
thys is the principall purpose of
faith, & whych in all busines is e-
uer the first & most speciall, that
is to say, trust of mercy wherew
the hart iudgeth y^e it hath remis-
sion of syns, & pleaseth God for
christ. This faith must go before
& geue light in euer y inuocacion,
& the hart lifted vp therewith de-
sireth & loketh for the help of god
in al maner of tēptacions. Again
wythout thys fayth or truste of
mercy, there is no inuocacion,
nor

The summe

nor no ieopardyes can bee ouercome. For vnlesse there be suche fayth in the hart, the minde is oppressed wyth doutting and indignacion agaynste God in the sore struynges of the conscience.

How stādeth thys faith in our hart.

The holye ghoste moueth oure hartes by the Gospell, which teacheth that syn is forgeuen vs for Christ, which was made an offering for vs. So then stādeth this when we heare this promise, and behold Christ our mediatur, we beleue for hys sake that wee bee forgeuen and acceptable before God, and to be heard, nor we suffer not this trust to be shaken of vs. Thys fayth is the selfe reuiuyng of hart, and ouercōmeth feares of synne and death, and it bringeth a sure comfort, it vpholdeth in all perylles, and it asketh
and

of Dialnky.

and obtēneth thinges of God.

☞ **P**roue that fayth significeth trust of
mercy.

In this tyme also certaine lear-
nedmen do contend, thys woord
(fayth) to signify onely the know-
ledge of the hystoꝛye or profession
of the articles, which may be also
in the vngodly, & they deny trust
of mercy to be signified by thys
woord (sides.) Therfore strong ar-
gumentes must be hold, that si-
des in this propoſicion signifieth
trust of mercy. 1. Paul cōfirmeth
the promise, and fayth whych ta-
keth the promise, when he sayth
therefore by faith without deser-
uing, that the promyse maye be
sure, for he meaneth that the pro-
myse is of none effect, vnlesse it
be taken wyth fayth.

Roma. iiii.

Therfore seying faith is compa-
red vnto y promise, as to a thing
about

The summe

about whych fayth doth exercise
his office, it is necessary Paul to
speake of such a fayth whych is a
consentyng wherewyth we con-
sent and agree vnto the promise.
But thys fayth agreing vnto the
promise, is the very trust of mer-
cy, not onelye the knowledge of
the hystory. For so sayth Paule,
that the promyse by fayth maye
be geuen vnto them whyche be-
leue. &c.

Galath. iii.

Roma. b.

2. He speaketh of Abraham: He
doubted not wyth dystrust, but
he was confirmed in fayth, here
speaketh he playnlye of fayth,
which resisteth douting dispaire,
and recouereth the promyse. For
he speaketh manifestlye of the
trust of the promyse. He dyd not
doubt of the promyse of God by
mystrust. 3. Paule speaketh of
such a fayth, which is not an idle
know

of Diuinity.

knowledge of the hystoꝛye: but
which woꝛketh foꝛ remission of
synnes, and he attributeth vnto
it lyuely causes, that is to saye,
that it comforteth our hartes in
feares, maketh our consciences
quiet, and ouercommeth synne &
death. We iustified by fayth, be
pacified. Item: By whomin wee
haue truste and enteraunce by
fayth. Therefore it is necessarye
that fayth be taken foꝛ the trust
whych comforteth and lyfteth vp
our hartes. Also Chyste, whych
sayth vnto the sinneful woman:
thy faythe hath made thee safe,
speaketh surely of suche a faythe
whych beleueth and knowledg
geth that her synnes bee remyt
ted, accordyng to the woꝛde of
Chyste: Thy synnes be forgiven
thee. So also in such lyke places
when he speaketh after the same
sorte

Roma. iiii.

Ephesi. i.

The samme

sorte vnto the woman of Cana-
ny, & to her whych was afflicted
with the flux of bloud, he vnder-
standeth the trust which did loke
for helpe vpon him, nor it was no
ydle knowledge of the hystorye.

4. Peter in the Actes sayth, our
hartes to be purified wyth faith,
to haue remission of synnes, and
quietnes of conscience. But it is
manysfest, that our hartes be not
clensed with the bare knowledge
whyche is also in the vngodlye.
Therfore it is necessari that faith
signifieth here trust, which recey-
ueth mercy and remission of sins
5. In the sentences of praier it is
manifest this word faith to signi-
fy nothing els but a trust, whych
beleueth with fauour as James
sayth: If any man nede wisdom,
let hym aske it in fayth, doutyng
nothyng. So sayth Christ also:
what

Jacob. 1.

of Diuinity.

What so euer ye praying, do aske:
beleue, for ye shall receyue it. &c.
So also in the olde Testament,
thys woorde (fides) and (credere)
signifye trust of mercy, as Abra-
ham beleued God. &c. Also Iosa ii. Para. xx.
phat beleued in God.

What is the meanyng of thys sen-
tence, the ryghteous shall lyue by
hys sayth?

It attributeth vnto sayth two
thynges, that is to say, iustificaci-
on and lyuelynes, that is delyue-
raunce fro syn and death. It tea-
cheth that by sayth we be iust or
accepted vnto God, and that by
sayth we be reuiued and quitted
that is, that we receyue comfort,
wherby euerlasting death is ouer-
come, and euerlasting lyfe is pur-
chased. Therefore in this sentence
also, it is necessarye that sayth be
not taken for the naked know-
ledge of the hystorye, but for the

The summe

true trust of mercy, which purchaseth remission of synnes, & comforteth our harts, and deliuereth vs from feare, and certifieth vs of euerlasting lyfe.

¶ What then? Is the knowledge of the hystoꝛy to bee wythdrawen from sayth?

No, but it is necessari to beleue al the Articles of sayth. Yet it is not sufficient to know the hystoꝛy onely, but the hystoꝛy is to be referred vnto y^e final cause whyche is the Crede, that is to say: I beleue remission of synnes. For this is the vse of the hystoꝛy, that y^e beleue Christ the sonne of god, therefore to be borne in fleshe, to haue suffered, & ryfen vp againe, that y^e shouldest obtayne remission of synnes, & euerlastyng lyfe.

¶ What is the professiō of the christen sayth?

There be .iii. Symbols, Credes

of Whulky.

of professions of the Articles of
our fayth, the common crede of
the Apostles, & which was made
in the counsel of Nicene, and the
thyrd of Athanasius.

Rehearse the Apostles Crede.

1. **I** Beleue in God the Father
almighty, maker of heauen
and earth.
2. And in Iesus Christ his ones
ly sonne our Lord.
3. Whych was conceyued by the
holy ghost, borne of the vyrgyn
Mary.
4. Suffered vnder Ponce Pi-
late, crucified, dead & buryed.
5. He descended into hel, and the
thirde he rose from the dead.
6. He ascended into heauen, he
sytteth at the ryghte hande of
God the father almyghty.
7. From thence he shall come to
iudge the quicke and the dead.

I.ii.

8. **I**

The summe

8. I beleue in the holy ghost.
9. The holy catholike church, the communion of Sayntes.
10. Remission of synnes.
11. Resurrection of the flesh.
12. And everlasting lyfe.

¶ Say the Crede of the Counsell
at Nicenum.

I Beleue in one God, father almighty, maker of heauen and earth, all thynges visibible and inuisibible. And in one Lorde Jesus Christ, the onely begotten sonne of God, and borne of his father before the worldes, God of God, lyght of very lyght, God of verye God, begotten not made, lyke in substance vnto hys father, by who he created althynges. Whiche for vs men, & for our health came downe from heauen, and is incarnate by the holy ghost, of the vyrgin Mary, and made man, & crucified

of Diuinity.

cified also vnder Ponce Pilate,
suffered and rose the thyrde daye
according to the scriptures, and
he ascended into heauen. He syt-
teth at the right hand of God the
father, and shal come again with
glory to iudge the quicke and the
dead, whose kingdom is without
ende. And in the holye ghoste the
Lorde whych geueth lyfe, whych
procedeth from the father and the
sonne, which also wyth the father
and the sonne is worshypped and
lyke glorified whych hath spoken
by the Prophetes. And one holye
catholyke and apostolical church.
I acknowledge one Baptisme in
remission of synnes, and I looke
for the resurrection of the deade,
and the lyfe of the world to come.

So be it.

Say the Crede of Atha-
nasius.

I.iii.

Who

Who soeuer wyl be saued,
before althyngs it is ne-
cessary, that he keepe the
generall fayth.

Whych vnlesse euerye man ob-
serue perfect and vndefiled, hee
shall without doubt everlasting-
ly peryshe.

But this is the catholike faith,
that we worshyp one God in tri-
nity, and the trinity in vnity.

Neither confoundyng the per-
sons, nor seperating y^e substance.

For the person of the Father is
one, of the Sonne an other, and
of the holy ghost an other.

But of the father and the sonne
and the holy ghost, is one diuini-
ty, equall glory, lyke everlasting
maiesty.

Lyke as there be not three vn-
created, nor three vnomeasurable
but one vcreated, and one vn-
mea-

measurable.

Lyke wise the father is almighty, the sonne almyghtye, and the holy ghost almighty.

And yet be there not three almyghtyes, but there is one almyghtye.

Euen so the father is God, the Sonne is God, and the holye Ghost is God.

And yet be there not thre gods but one God.

So the father is Lorde, the Sonne is Lorde, and the holye ghost is Lord.

And yet ther be not thre Lords but there is one Lord.

For like as we be compelled by christen verity to acknowledge euery person one after an other to be god or lord: so be we forbydde with catholik religion to sai that ther be thre Gods or thre lordes,

Item.

The

The summe

The father is made of none of
ther, neyther created, nor yet be-
gotten.

The Sonne is of the father
onely not made, nor created, but
begotten.

The holy ghost is of the father,
& the sonne, not made nor created
nor begotten, but procedyng.

Therefore there is one father,
not three fathers, one sonne, not
three sonnes, one holye ghost, not
three holy ghostes.

And in thys Trinity ther is no-
thyng before nor after, nothyng
greater nor lesse.

But the whole three persons be
lyke everlastyng wyth theyr selve
and lyke equall.

So that al thyngs, as it is now
aboue said, and that the trinity is
to be woozhipped in vnitie, and
the vnitie in the Trinity.

Where

of Diuinitye.

Wherefore he whych wyll be sa-
ued, let hym so iudge of the Tri-
nitye.

But it is necessarye for euerla-
sting health, that he beleue fayth-
fullye also the incarnation of our
Lord Iesus Christ.

Therefore it is the ryght fayth
that we beleue and confesse, that
our Lord Iesus Christ the sonne
of God is God and man.

He is God, of the substance of
hys father, begotten before the
worldes, and he is man of his mo-
ther, borne of the world.

Perfect God, and perfect man,
of a reasonable soule, and mans
fleshe subsisting.

Equall vnto hys father accor-
ding vnto hys diuinity, lesse then
hys father, accordyng vnto hys
humanitye.

Whych although he be God and
man,

The summe

man, yet be there not twoo, but there is one Christ.

But one not in conuersiō of the Godheade into fleshe, but in taking of manhead in God.

One altogether, not in confusion of substance, but in vnitie of person.

For lyke as a reasonable soule and flesh is one man, so Christe is one God and man.

Whiche suffered for our saluacion, went down vnto hel, and the thyrde day rose from the dead.

He went vnto heauen, sitteth at the ryght hande of God the father almyghty.

From thence hee shall come to iudge the quicke and the dead.

Vnto whose comynge all men shal ryle wyth their bodyes.

And they shall geue account of their owne deedes.

And

of Diuinitye.

And they which haue Done wel
Shall enter into euerlastyng lyfe,
but they whych haue Done euyl,
into euerlastyng fyre.

Thys is the catholyke faythe,
which vnlesse euery mā do faith-
fully beleue, he cannot be saued.

Of God.

What is God?

God is a spirituall vnder-
standyng substance, the
euerlastyng maker, keeper,
and defender of all thynges, of
one endles wysedome, goodnes,
ryghteousnes and mercy.

Shew wytnes of the vnyty of God.

Hearc Israell: thy Lorde God
is one Lord. Agayne: I am the Deut. vi.
first and the last, & besyde me is Esay. xlii.
there no god. I am god, nor ther Esay. xlv.
is no more beside me. We know i. Cor. in. viii
þ an idol is nothing in the world
& ther is none other god but one.

One

The summe

Ephes. i. iii. One God and father of all, aboue
I. Tim. ii. all, and by all. There is one god
& one mediator of God & man,
Howe many persons of the Godhead
be there?

There is onely one godlye substance, but it is attributed vnto
three persons, that is to saye, the
father, the sonne, & the holy ghost
which be (Homousii) or of one substance,
lyke vnmearurable, and
lyke euerlasting.

What signifieth a person here?

A person is an vnderuidable substance
in vnderstanding.

How proued thou that there be three
persons.

Christ commaundeth al people
to be baptised in the name of the
father, of the sonne, and of the holy
ghost. Here by name these three
persons are reherſed lyke in substance,
or (Hoinousii.) Also the profession
of the Creede testifieth the
same.

of Diuinity.

same. Where we confesse our selfe
to beleue in the father, the sonne,
and the holy ghost. The persons
be manifestly perceyued, whē the Math. iii.
holy ghost appeareth in the simi-
litude of a Dove, and the voice of
the father is hearde testifying of
the sonne: Thys is my welbelo-
ued sonne. &c. Item: when the ho-
ly ghost shal come whom I wyll John. xvi.
send you from my father. Here be
thre persons ioyned together, the
holye ghost commyng or sent, the
Sonne sending, and the father.
There be thre which beare wyt-
nes, the father, the sonne, and the i. John. v.
holy ghost. And these thre be one.

What is the father.

He is the first parson of the god-
head, euerlasting, vnnemeasurabic,
vnbegotten, and hauyng hys be-
yng of no man.

Who is the Sonne?

He

The summe

He is a person of the Godhead begotten of his father before the worlde (Hounousius,) or lyke in substance vnto hys father, and lyke euerlastyng.

¶ What significth, in the begynnyng was the woorde.

Logos, or the woorde, is called of John the sonne of god, which is the second person. Therefore this is the significacion, in the begynning was the woord, that is to say, the sonne of God was in the begynnyng, and from euer.

¶ Wherefore is he called Logos, or the woorde?

Because he is the person whiche speaketh, whiche hath euer spoken from the begynnyng vnto the fathers.

¶ How that Logos or the woord significth a person, which is by it own nature God.

John speaketh of the woorde that it was in the begynnyng, that

of Diuinity.

that is to saye , that it is euerlastyng. Nowe if the woorde were in the begynning before the creating of althinges: Therfore it is no creature, but lyke euerlasting vnto y father. The whē he saith: the woord was wyth God , here doth he playnely make difference between the persons, that the person of the father is one , and the person of the woorde an other. Thyrdly he saith: a God was the woord, here testifieth he clearely that the woord is God. For thys particule (Logos) or (verbum) is put here in the place of subiectū, lyke as the greeke Article added therunto doth shew. But the particule (De⁹) is put in y place of predicatū. After that, the sayd John sheweth of y woord , y he was in y world, a the world was made by hym . These be the woordes
whych

The summe

These be the wordes which must
be necessarilye vnderstanded of a
parson, wherein is godly nature.
So the other places also, whiche
saye that all was created by the
Sonne, testify the woord to be a
parson, whiche is by it owne na-
ture God. For it is certayne that
the worlde was not buylded by
hys manhead. All be buylded by
him and in hym, and he is before
althing, and althinges do consist
by hym. Item: In hym dwelleth
the fulnes of the godhead corpo-
rally. By whom he made also the
worlde, which is the bryghtnes
of shynynge, and the Image of hys
substaunce, bearing al thynges in
the woord of his power. &c. That
which was from the begynnyng,
that we haue heard, and that we
haue seene, that our handes haue
touched the woord of life, that do
we

Collo. i.

Collof. ii.
Hebr. i.

I. Iohn. i.

of Dululity.

we shew. What if ye shall see the John. 6.
 Sonne of man ascending where
 he was before. Glorify me & fa- John. 8.
 ther with the glory, which I had John. 8. 11.
 before the worlde wyth thee. I
 was before Abraham was born. John. 8.
 Lyke as the father rayseth vp &
 quickneth the dead: so quickneth
 the same also whom he wyl. Also
 what so euer he doth, that doth
 the sone also. I geue everlasting John. 3.
 lyfe vnto them. &c. He sayth that John. 16.
 he sendeth the holy ghost. When
 the holy ghost the comforter shal
 come, whom I wyl send you fro
 my father. And a lytle after: if I
 shal not depart, the holy ghost the
 comfortour shal not come. But
 if I shall go, I wyl send hym vnto
 you. Thomas calleth openiye
 my Lord and my God. Which is
 aboue all a blessed God. &c.

What is the holy ghost.

R. i.

It

The summe

It is a godly person, lyke euer
uerlasting, and like in substance,
vnto the father, and the Sonne,
proceeding from them both.

Shew wytnesses. which proue that
the holpe ghost is a person, and by
nature God.

I haue said before y the persōs
be manifestli deuided, w hē christ
saith: baptisying thē in the name
of the father, & the son, & the holy
ghost. So in Mathew & Luke,
the persōs be deuided. The voice
of the father speaketh of Christ:
this is my welbeloued son. Here
be two distinct persons, of the fa
ther speakyng & testifying Christ
to be his sōne. Thirdly, besyde y
also, the holi ghost is described to
appeare in y likenes of a Doue,
which is neyther the father, nor
the son. I wyl praye my father,
and he shall geue you an other
comforter. Also y comforter whō
the

Math. iii.

Luke. iii.

John. x. liti.

of Trinitie.

the father wyl send in my name,
he shal teach you althinges. Also John. xiii.
he shal not speake of hym selfe,
but he shal speake that which he
shal heare. Whē the cōforter shal
come, whom I wyl send you frō John. xv.
my father, he shal beare witnes
of me. We be not in fleſhe but in
spirite, if so be that the spirite of Roma. viii.
God inhabite in you. But if any
mā haue not the spirit of Christ,
he is not his. Also if the spirite of
him which rayſed Ieſus frō the
dead doo dwell in you. &c. These
places do manifeſtly declare & de-
cerne the holy ghoſt from the fa-
ther & the ſon, & reſtify him to be
the ſpirit of the father & the ſon.
In the ſame place: this ſpirit gla-
tieth witnes vnto our ſpirite. &c.
Of the whyche beaultie the Pro-
phetes haue ſought & ſearched i. Petet. i.
inquiring in or at what time the

The summe

Spirite of Christ shewyng before
would signifye vnto them those
aduersities whych be in Christe.
Here doth he clearely testify that
the holy gost was before y^e sonne
of God did take flesh vpon hym, &
he calleth him the spirit of Christ
Also in the same places, whyche
now be shewed vnto you by the
which haue preached the Gospel
vnto you, the holy ghost sent fro
heauen. &c. Out of Ioell I wyl
poure out of my spirite vpon all
flesh. Here testifieth he the holye
ghost which is poured out not to
be the person of the father, and
yet when he sayth: Of my spirit,
he signifieth that spirit to haue a
godly nature.

Actes. ii.

¶ Howe proueth thou that the holpe
ghost dothe proceed equallye from
the Father and the sonne?

John. xiiii.

The holpe ghost whych the fa-
ther wyl send in my name. Then
after

of Diuinity.

after (sayth Chryste:) The holye
ghost whome I wyl send you fro
my father. Here testifieth he the
holye gost to be sent as well from
the sonne as the father.

Of the creation.

What is the creation?

It is the making wherewith
God created spirites, and al
bodely natures of nothyng
by hys word, for the keepyng and
preseruing of the. In the begyn-
nyng God created heauē & earth, Gen. 1.
that is to saye all creatures. In
begynnyng, that is, when there
were as yet no creatures.

What is a creature?

It is al this workmanship, as
wel of spirites created, as of other
thinges and bodely natures, for
thys purpose made of God, that
they should declare a God to be,
not alone to be playnly God, but

k.iii.

ever

The summe

everlasting, almighty, whych can
create, gouerne, & kepe althinges.
Whych knowen God the creator
and keeper, myght be glorified, &
haue thankes therefore.

¶ Who dothe kepe thynges crea-
ted?

In the Article of creation, wee
must vnderstande the perpetuall
gouerning, vpholding & keepyng
of thynges. So that God hath
not forsaken or departed from
hys woorkemanshype, lyke as the
Carpeter Departeth fro the house
whych he hath made. But God
doth alway gouern vphold, kepe
and defend the natures of thyng-
es, he doth yerelely make the earth
plentiful, he bringeth forth corne
out of the earth he doth perpetu-
ally minister vnto things hauing
lyfe, lyfe & motion. In him do we
lyue, moue, and haue our beyng.

Actes. xviii

All

Althings consist in him. Althings Colloſſi. 1.
 loke for the, that y may geue the
 meate in due season. O Lord thou Psal. xxxv.
 shalt saue man and beast.

Howe is God knowne in hys crea-
 tures as creatoꝝ of thynges?

The vniuersall generalnesse of
 thynges, is a certayne sacrament
 and wytnes, that there is a God,
 that he is good, iuste, wyse. Also
 the mouynges of the elementes
 and heauenly bodies, sun, moone
 & stars by certayne courses from
 tyme to tyme, preservation of the
 kindes of althings, doth suffici-
 ently declare, the world & natures
 of things, not to haue their being
 by chaunce, but to be created, with
 the assured counsell of God, to be
 ruled and preserved. Moreover
 the soules of men be the images,
 and as it were glasses, wherein
 the Godheade dothe appeare,

The summe

wherein we ought to marke and behold the godhead. Also the polittike telowship of mankinde declareth manifestlye the presence of God. We see also quellers and tirantes to be violently drawen vnto punishment by the certaine counsell of God.

How ought the thynges created to be vbled?

It is great godlynes so to vble thyngs created, that by them we may glorify God, and declare and set forth his goodnes & presence, and geue thanks and praise vnto him therfore. And they whych doo not this, be verye Epicures, but rather godles persons.

Of the strength & power of man, or of free wyl.

What is free wyl.

It is the wyl agreyng wyth reason. For in man be these two:

of Diuinitie.

two: reason or the mynde whych iudgeth, and wyl, which either obeieth or resisteth the iudgemēt, and ruleth the inferior powers, that is to saye, the affections of senses or wyttes.

Now is it to be asked how our wyl is free, and how it can obey the law of God.

Of this question can no iudgemēt be geueū vntlesse we consider the greatnes of originall synne. Also vntlesse we knowe that the law of god doth not only require outward ciuil woꝝkes, but perpetual and perfect obedience of the whole nature. For if the nature of man were not corrupted wyth syn, it shoulde haue more assured and manifest knowledg of god, it should not doubt of the wyl of God, it shoulde haue true feare, true trust, to be shor̄t it shuld performe & accomplish perfect obedience

The summe

ence vnto the law, that is to say,
in our nature should all motions
be agreable with the law of god,
euen like as it is in godly angels.
But now is the nature of mā op-
pressed with the original syknes,
it is ful of douting and Dispair, of
blindnes, of errours, nor it dothe
not truely feare God, nor put cō-
fidence in hym. To conclude, it is
ful of vicious affections.

¶ Consideryng this infirmity & weake-
nes, it is to be enquired howe muche
mans wyll can accomplysh.

1. Answer: seing there is in the
nature of man a certayne choyse
of thynges whych he set before
reasō or the sences, and outward
ciuil workes, mans wyll may by
it owne power wythout renuyng
in a maner, do the outward wor-
kes of the law. Thys graunt the
the Philosophers, and holy scrip-
ture also. For the Scripture tea-
cheth

of Diuinitie.

cheth that there is a certain fleshye ryghteousnes, and certayne workes of the law, euen in them which be not renued. But this liberty is oft ouercome with naturall infirmitie, and hyndred also oft by the deuyl. For when nature is ful of euil affections, men obey for the moste parte, desires and lustes, not wyth right iudgement, as Medea saith in the Poet. I see better thinges, and allow them to bee good, yet folowe I them whych be woorse.

2. The gospel teacheth one horrible corruption to be in nature, which resisteth & strineth against the law of God, & is to say, it worketh so & we cannot geue true obedience. But thys corruption can nature not take away, lyke as it cannot auoyde death, but rather ther is so great blidnes of nature that

The summe

that we can not perceiue the said corruption, therefore also can we not marke how great the infirmity of mā's power is, which if we coulde perceyue, then at lengthe shuld we vnderstand þ mā is not able to satisfy the law of God.

¶ Wherefore then can men not satisfie the law of God?

The wyll of man wythout the holy ghost, cānot make spirituall affection, which God requireth þ is to say, the true feare of God, þ trust of mercy, suffering aduersity, loue of God, and like motions

¶ Shewe scriptures.

Roma. vii.

They which be led with the spirite of God, they be the childre of god. Also if any mā haue not the spirit of Christ, he is none of his.

i. Co: iiii.

All naturall men perceyue not those thinges which be of the spirit of god. Unles a man be renews

John. iiii.

ed by water and the holy gost, he can

of Blukity.

cannot enter into the kyngdome
of god. Also no man can come vn
to me, vnlesse my father drawe
hym. Also, they were all taughte
of the Lorde. Also, wythout me **John. 6.**
can ye do nothyng.

¶ If ye teache so, men wyll be frayde
from the desire of obeying, beleupng,
and doyng good woorkes?

So great is the frowardnes of
mans iudgement, that when our
infirmity is shewed vnto vs, and
the helpe of the holy ghost promi
sed, me be made more slow vnto
the study of good woorkes when
this doctrine of the gospell shuld
rather prouoke, stir vp & inflame
vs to cal vpon god & pray for the
helpe of god. In this battell the
minde must be exhorted, & wyth
al diligence it kepe the woorde, it
may not be coscelled that it shall
not labour and endeavour it self,
but it muste be taught, that the
promise

The summe

promise is vniuersall, and that it
ought to bee beleue the promyse.
For Paule sayth: the holy ghoste
helpeth our infirmitie. And saint
Basilus sayth: God doth pre-
uent vs, hee calleth vs, but wee
muske take heede that we do not
resist. For we must not geue oure
selues vnto naturall mystrust or
flouthfulnes.

Can a man doo somethyng by his
owne power?

Althoughe there be great infir-
mity in the godly holy men, yet is
there a certayne lybertye of wyll.
When it is then helped of the ho-
ly ghost, it can do somthyng in a-
uoyding of outward faulces and
crimes, therefore the helpe of the
holy ghost must be amplified, and
sharpened wyth oure diligence.
So Paule commaundeth vs to
beware least we shall receyue the
grace

of Diuinity.

grace of God in vaine, and Christ
promiseth to geue the holy ghost,
not vnto them whych be idle, not
vnto them whyche despise it, not
vnto them whych resist it, but vn
to them whych praye for it. And Luke. xi.
God encrease the gyfts in them
whych vse them ryghtlye, as the
similitude of them which exercise
marchaundise doth teach.

¶ But what iudgeth thou of the opi
nion of the Manicheis?

I doo not allowe the Dotyng of
the Manicheis, whych attribute
no action at all vnto the wyll, no
not when the holye Ghoste hel
peth it, as there were no dyffe
rence betwene a stocke and oure
wyll. Ecclesiasticus sayth, God
lefte man in the power of hys
counsell. Here saye I that oure
wyll in godlye actions and dylis
gentnes, is not idle, but yet that
it

The summe

it must be holpē of the holy ghost
as so is it verely more fre. Sainte
Hierome, didde teache twoo sen-
tences, of the which the one doth
interpretē thother, these be they.
Accursed be he which saith, God
hath cōmaunded impossible thin-
des. And againe, he whych sayth
that we can fulfil the cōmaun-
dementes of god, wythoute the
grace of god, accursed be he.

Of the diuision of
free wyll.

Some deuide free wil into
free wil before the fall, and
free wyll after the fall.

Quhat is fre wil before the fall.

It was perfect and at ful liber-
ty of chosyng as wel good things
as euyl, of keping the cōmaunde-
mentes of god, as not keepyng
them accordyng vnto free wyll
godlye infused and imprinted in
the

the creacion. He setteth fire and water before thee, reach thi hand vnto whych thou wylt. That fre wyl was before the fall of man, such as is yet in holy āgels. Nowe by reason of synne, the libertye of chosing good things spiritual, is abolished accordyng vnto thys, a naturall man doth not perceyue those thinges which be of the spirit of God. Adam myght by that liberti haue done as wel good as euyll, loued God, as hated hym. And euē so y angels, whych whē they chosed the euill they dyd fall.

¶ What is free wyl after the fall.

In nature corrupted remaineth as yet a certain iudgement of the law, vnderstanding what ought to be done, whych neuerthelesse our wil cannot bring to passe, vnles the holy ghost come and help our wyl and endeuours, in out-

L. i.

ward

The summe

ward thynges. Our wyl hath power of outward thynges, wythout the reuuing of the holy ghost whych neuerthelesse may be hindered of the deuyll.

Q What then is left vnto our arbitrement in spiritual thynges?

A certayne iudgement of those thynges to be done, whych is the law of nature, wil, endeuour, study, course, thinkyng, which all be nothyng, vntill the holye ghoste come thereto. Wherefore the Apostle praieth euerye where for the churches, wherewith he writeth: that God woulde vouchsafe to make perfecte that good thyng that he had begon in them.

Of Predestinacion.

Q What is Predestinacion?

It is a certayne fore orderyng of God, wherby althynges come to passe as wel inward as outward.

of Deuinity.

warde as outward woorkes and
thoughtes, in al creatures, accor-
ding vnto the decree of the wil of
God. Election or choyse, wherby
God hath chosen vs in himselfe be-
fore the grounde woorkes of the
world were layd, that we should
be vnreproueable before hym by
charity, that he might by election
chose vs to be his children by Jes-
us Christ in himselfe, according
vnto the pleasure of his wil. And Ephes. 1.
Ezech. 11.
also of the two Sparowes, &c.

¶ Wherupon must predestinatio beginne?

Not of the law, nor yet of reason
but of the gospel, wherby the pro-
mise is vniuersall. If anye man
searche for the cause of electio w-
out y^e gospel, he must needs erre.
Besyde y^e if any man go about to
make a particuler promise of the
vniuersal promise: he shall make
the promise playnlye vncertayne

A. ii.

and

The summe

and take away fayth. Wherefore predestinacion muste be esteemed by the vniuersall promyse. That Done, no other occasion shall re-
mayne of troublinge of mynde wyth any particularnes.

How many maners of Predestinacion be there?

Two, one of obligation or necessity, and the other of condicion. Obligacio is the necessity of present thinges, as if a thing appeare to be present by the prouision of God, that of necessity must come to passe, although it haue no natural necessity, as it is necessary that al mē be mortal, God so prouiding. Condicion is, as if Adam shal eate of the apple, he shal dye. If Israel shal walke in the way of the Lorde, and keepe his commaundementes, it shalbe saued, if thou shalt receyue the Gospell,
and

of Drunken.

and beleuing stycke vnto it, vnto
the ende of thy lyfe, thou shalt be
saued, but if thou wylte not re-
ceyue it, thou shalt be condempned.

So Saynt Austyne, God made
predestinacion with man, that if
he would be obedient vnto hym,
& abstayn from the tasting of the
forbiddē apple, he should remain
in life, but if he would be disobe-
dient, he should be in daunger of
death. For we be predestinate vn-
der a condicion, that if we wyl re-
ceyue the woorde, we shall be the
children of God, if not, we shalbe
condempned. Paule sayth: If a 11. Tim. 11.
ny man wil purge himselfe from
these, that is to say, frō false and
ungodlye doctrines, he shall be a
vessel sanctified into the honour
applied vnto the vse of the Lord
prepared vnto eueri good worke.

¶ Shew places of the scripture whych
L. iiii. Declare

The summe

Declare the promise to be vniuersall:

- Roma.iii. Paule sayth: the ryghteousnes
of God by the faythe of Iesus
Christ, whych is in all and vpon
all. Also: the same is Lord of all,
Roma.v. ryche toward al whych call vpon
hym. Also, God wyll all men to
be saued, God wyl not the death
of a synner, but rather that he be
Ezech. xlii. conuerthed and lyue. Come vnto
Math. xi. me all ye whych labour and are
laden, and I shall refreche you.
John.iii. That all whych beleue in hym
should not perysh, but haue euer
lastyng lyfe. Also: wyth God is
Galas. v. no dyfference of persons. Wyth
these and such sentences must co
sciences be vpholden agaynst na
turall mystrust and desperacion.
But because the euil cometh of
vs, we muste take heede that we
geue not our selve willingly vnto
naturall mystrust, and resyst the
pro

promyse, but we amending our
lyfe must beleue the promyse.

Of the differēce betwen
the new and old testament.

Quhat is the dyfference betwene the
new testament and the old?

The old testament was pro-
perli the law, and al the po-
lityke rulyng of Moyses,
whych had promises geuen vnto
the people of Israell concernyng
theyr kyngdome and outwarde
policy. The newe testament is
not the ministryng of the lawe,
but of the gospel, that is to saye,
a couenaunt of the spirituall and
euerlasting kyngdome of Christ,
and it hath the promise of iustifi-
cation and euerlastyng lyfe to be
geuen for Christ.

Wherefore is that called the old te-
stament, and this the new testament?

Not for the order and successiō

of times, as though the new Testament did not belong vnto the fathers: but for the difference of the office and promyses. For the old testamēt was the ministring of the law, and obseruyng of the Leviticall rites, and of the common wealth of the people of Israel, and it had promyses concerning their kingdome. But the office of the new testament is an other thing, an other promise, that is to say, of everlastyng thynges, nor it doth not cōsist in outward obseruinges, but it requireth spiritual worshippinges, that is true motions of the hart.

¶ Andureth the old testamēt no more?

Although the lawe of Moyses, and that polityk order appointed for a certayne tyme, doth now cease, after that Christ is come, nor it is not necessary to obserue those

those rites of Moyses polytyke
law: yet because the doctrine of
the morall law is wyrtten in na-
ture, and is common to all men,
in so much belonge they vnto the
old testament, which hath onely
the knowledg of the lawe, nor
hath not the knowledg of y^e gos-
pel, nor be not renued of the holy
ghost. Contrarily the newe testa-
ment, that is to say the promyse
of remission of synnes, and reneu-
ing by the holy ghost, pertayneth
not onely vnto one tyme, but vnto
all ages, like as the promyse of
Christe was made vnto the fa-
thers in the old testament.

¶ What signify these two wordes in
Saint Paul: The letter & the spirit?

By the letter he vnderstandeth
all thoughtes & obseruings, & as
they call the good intenciōs or en-
deuorings of reason. without the
holy

holy gost, & is to say wythout the true feare & true fayth of Christ.

By the spirit he vnderstandeth spiritual mocions, which the holi gost doth styre vp in our harts. Therefore the lawe is the letter, when we folow it with good ex-
tencions or outwarde maners, without the holye goste, that is without true feare & true fayth. And the gospel is the letter also, when it is not receyued in spirit, & is, when we doo not truly feare God, and stedfastly beleue in him.

Moreouer the lawe is the ministring of death, because it promisseth not remission of synnes vnles it be deserued, nor it byyngeth not the holi gost. But the gospel is the ministring of the spirit and lyfe, because it promisseth remission of synnes freelye, and geueth the holy gost & everlastyng lyfe.

Cher

of Diuinitie.

Therefore the interpretation of Origine is to be reiected, whyche calleth the letter the grāmattical sense, and the spirit the allegory.

¶ Of abrogation of the Lawe.

What is the abrogation of the lawe?

It is the abolishing of the curse or malediction of the lawe, done by Christe, that now al whych beleue in Christe, be deliuered from the power of the lawe, euer accusyng the conscience and condemnynge it, for vs perfecte obedience before God. Christe redeemed vs from the curse of the lawe, whyles he was Galath. iii. made accursed for vs. No condēpnation is now vnto them whych Roma. viii. be grafted in Iesus Christ. &c.

Be the vngodly deliuered from the Lawe?

No, for Paule saith: the lawe is
o:dey

The summe

ordeyned for þe vniust, that is for infidels, & them which are not as yet vnder grace, or whiche haue not receiued Christ wyth faythe, nor haue not take the holy ghost, by whom they shoulde be gouerned. In these the lawe doth as yet to this daye no lesse exercise the power & dutye in accusyng & condemnyng their consciences, then in old time vnder Moyses. For the law is our schole maister vnto Christ.

¶ Whych be the causes of the abrogacion of the lawe?

1. The promises of God, for god promised that this abrogacion of the lawe shoulde be in Christe. I wyl make with the house of Israel a newe bond, not accordyng vnto the couenaunt that I haue made wyth your fathers.

2. Our infirmity did geue occasion

of Dubdty.

tion of abrogating y^e law, whych
neyther our fathers nor we were
able to beare. Actes. xv.

¶ Is the whole law abrogated?

The whole lawe is abrogated
vnto him whych beleueth, that is
to say that the lawe can haue no
power of accusing & cōdempnynge
hym. For he hath an other thyng
wherby he is iustified, thē y^e law.

¶ Wherfore then is it not lawfull to o-
myt the ten commaundementes?

Answer: the gospel bryngeth
spiritual & euerlasting life, there-
fore it kepeth that part of y^e law,
whych teacheth what the newe
life is, and it consenteth with the
law of nature which is the sayde
knowledge of the ten cōmman-
dementes. Wherfore the ten com-
maundementes maye not be so
vnderstāded to be abrogate that
they ought not to be obserued no
more, as the other pottes of the
law

The summe

law, that is to say the ceremonies
& the iudiciales of Moyses be a-
brogated, whiche be onely out-
ward ordeyninges and customes
perteyning vnto the bodely lyfe.
But in them which be iustified, &
receyue the holy ghost, is now a
newe spirituall obedience begon
whiche is required in the ten co-
maundementes or moral law.

Of christe liberty, whi-
che is the effect of the law
abrogated.

Quod est christian libertas?

It is a setting at lyber-
ty in a spirituall kyngdome
by Iesus Christe, whereby
we be free from bondage, & from
the curse of y^e law, fro the power
of synne & death, and from al out-
ward obseruacions also, so much
as pertayneth vnto iustification
before God, which frely without
deser-

of Pluinity.

deseruyng is geuen vnto them
which beleue. Or moze briesly so
it is a doctrine shewing wherein
christē righteousness doth proper-
ly consist, and what is to be iud-
ged of ceremonies, of the whych
thinges in al ages infinite dispu-
tations & contencions hane bene

¶ How many degrees of christen libera-
tye be there?

Four, the fyrst, that remission
of synnes and reputing of iustice
is geuen not for the lawe, but for
nothyng by Christ. Thys is the
most special and principal degree
pertaynyng nothyng vnto euyl
life, but onely vnto the stryunge
of the conscience in the iudgement
of God, wherem thys comfort is
necessarye. Of thys degree sayth
Christ: If the sonne shal delyuer
you, ye shal be free in dede.

John. viii.

The seconde is geuynge of the
holy

The summe

holy ghost, whereby the beleuers
be iustified, and gouerned and de
fended against the tyranny of the
Deuyll. Here of speaketh Paule:

ii. Co; iii. iii Where the spirite of the Lord is,
there is libertye.

The third: that the Gospell deli
uereth vs from the ceremonyes
and iudiciall lawes of Moyses.

This Decree pertaineth in a ma
ner vnto outwarde lyfe, but it
hath the cause of these whych be
aboue sayd. For the Gospell doth
not require Leuiticall ceremo
nies, because it teacheth vs too
purchase remission of synnes free
lye, and pronounceth vs iustified
by mercye for Christes sake, not
for any seruice or our woorkes.

The fourth teacheth what is to
be iudged of ecclesiastical ceremo
nies, which the Bishops or other
men haue instituted. For because

in thys life certayne rites, places
 & times be necessary, the Gospel
 permitteth customes to be made
 in the churche wythout bypore &
 contencion. Therefore be certain
 daies appoynted that the people
 may knowe when they ought to
 come together, to heare the word
 of God. These tradicions be tol-
 lerable, yet iustification is not to
 be sought in them.

¶ Unto what thyng is thys doctryne
 of Chyssen liberty profitable?

Unto many thyngs. For if this
 doctrine be not in the Churche,
 ther insue many discommodities

Fyrst the iustification of faythe
 is blynded and blotted out, that
 is to saye, when the benefite of
 Christ is attributed vnto tradici-
 ons, that is when men esteeme
 them selues to deserue remission
 of synnes, & be pronounced righ-

M.i.

teous

The summe

feous for such rites and customs by the which perswasions, consciences do fall into desperaciō, and they lose the true knowledge of faith and of Christ.

The second, the vnlearned saying such outward obseruacions and rites to be true worshipping and seruice of God, and true perfection, when perfection is neuer theleisse, feare, fayth, loue, and the workes of our vocation.

The thyrd, the concord of churches is confounded, as it is of the Easter.

The fourth, if cōsciences esteeme those rites to be necessarye, they canne neuer rest. For who euer hath obserued all mens tradicions, whereof suche summes, so many bookes haue ben wrytten, that they cānot wel be nombred.

¶ But thou sayest obedience is necessarye

of Disobedience.

say, although the powers doe abuse
the right. For Christ sayth: upon the
chappe of Moyses spt the scribes and
Phariseis. &c. what so euer they shal
command you, do it.

In thinges which pertaine vnto
to gods law, the conscience must
necessarily obey the Pastours ac-
cording vnto this: he which hea-
reth you, heareth me. But in Ec-
clesiastical traditions, it ought so
to obey, that it auoid offencions,
& that iustification be not sought
in them, nor the opinion of neces-
sity be added thereto. But when
vngodly thynges be comaunded
or taught, then is the rule of the
apostles to be folowed, god must
rather be obeyed then men.

But what say ye of the ceremonies
whych be instituted of Christ?

They muste bee obserued, be-
cause they haue the commaunde-
ment of God. And yet the liberty
of y^e Gospel teacheth, that we be

M. ii.

not

The summe

not iustified wyth ceremouyes
without faith, also that necessity
doth excuse vse, if we haue impe
diement whereby we can not vse
them, as if by some chaunce a cer
tayne man could not obtain bap
tisme, yet if he should beleue sted
fastly in Christe, he shoulde be sa
ued without the ceremony.

Of Counsels.

Be counsels taught in the Gospell
by Christ or no?

Some haue fayned counsels
to be in the Gospell of not
reuengyng, of pouertye, of
virginity, of chastity. Then after
sayd they that those workes wer
perfectnes. But these opinions
be full of errours & supersticion.
For the law of God is one which
cōteineth nothing but preceptes,
and Christes long sermon is no
thyng els then the enterpretyng
of

of Drunkyn.

of the law. For Christes purpose is, to declare the perfect obediēce that is required in y^e law. Wherefore when he forbyddeth hatred, concupiscence, desire of vengeance he bringeth in no newe counsels, but he expoundeth the very lawe of God, and doth teache the preceptes. He threatneth also everlasting punishment. He which is angry (sayth he) with his brother he is accused of iudgement. Also whosoever seeth a woman, for to desire her, he hath committed adultery already in hys hart.

Of reuengyng.

What commaundeth he of reuengyng?

He forbiddeth priuate reuenging, that is desire of reuenging, & that which is without the authority of the officers, he doth not inhibite common re-

The summe

reuegyng which is exercised by the officers. For the gospell doth not abolithe rulers or Magistrates, but rather confirme them. *Roma. xiii.* fore this sedicious opiniō which teacheth that there is a counsell of reuengyng, is to be reiected. And we must wisely make difference betwene opē & priuate reuegyng: for the Lord sayth geue me the vengeaunce & I shal recōpēce.

But what of this sentence, is it lawfull to resist force wyth force?

The Gospell dothe not resyst thys sayinge. For to resyst force wyth force, belongeth vnto the law of nature, if it be rightly vnderstanded, for it must be applied vnto the cōmon reuengyng, that is vnto the offyce of the rulers. So the rulers doo resist force by force, whē they driue away theft & robbery with harnes & sword
for

of Diuinity.

For wherefore shoulde rulars be
necessary, if we should priuately
euery one exercise reuenging?

Of Pouertye.

What commaundeth it of pouertye?

The Gospel doth neither com-
maund, nor yet counsel any
man to forsake his goodes
or conferre and vse all thynges
commonlye, but rather aloweth
politike orderynges, and diuisi-
on or proprietye of goodes. But
the Gospel commaundeth to helpe
them which be poore and nedy li-
berally, and it promiseth great re-
wardes both bodely and ghostly
for such liberality, as Christ saith
Gene, and it shal be geuen vnto
you. Also: he whych soweth scarc-
ly, he shal reape scarcely. Ac. Salo-
mon doth excellently set fourth &
describe a great part of houseru-
ling: Drinke (saith he) water out

ii. Corin. ix.

Prouer. v.

M.iii.

of

The summe

of thyne obon fountaines, and the
fountaynes shalbe deriued, and
the Ryuers shall runne into the
streetes. Be thou alone the may-
ster of them and none other with
thee. Salomon wyl, that euerye
one geue vnto the nedeful of the
fruites of his farme holde, but so
that he kepe styl hys farme hold,
least he be brought vnto beggery
So Paule comaundeth to geue,
so þ we make not our selte poore
& that flugardes shal not myluse
our liberality. To be short, many
testimonies do cōfirme propriety
of goods: For it is lawfull to pos-
ses riches, as christ & Paul testi-
fi

¶ What is pouertye?

Pouertye is not beggerye: For
that in them whych be ydle and
strong is synne. He whych labou-
reth not, shall not eate. But the
pouerty of the gospel is spiritual
that

¶ Thesa. iii.

of Diuinitye.

that is to kepe our goodes which
God hath lent vs wythout coue-
tousnes, wythout pryde, that is
to say, without confidence of our
riches, without vngodlines, that
is when we be in ieopardi for the
Gospel sake, that we wyll rather
leese our goods, then forsake the
Gospell, so was Abraham, Job,
Dauid & manye other mo poore
in spirit, althoughe they dyd pos-
seste great ryches. Pouertye con-
teineth pacience, that is to saye,
when our ryches be withdrawen
fro vs, or perish by any chaunce,
that we be not angry with God,
nor yet do any thing agaynst hys
comaundement, but that we suf-
fer this iniury or chaunce wyth an
equal minde for the loue of God.

¶ How many kyndes of forsakynge of
ryches be there?

Two, the one is by our election
wyth

The summe

Wythoute the commaundement
of God, and wythoute vocation.
Thys forsakyng of ryches is not
the woozshypping of God. They
woo:shyppe me in bayne, wyth
the commaundementes of men.
The other is, whych is commaun-
ded of God, and is our vocation,
as when Tirantes compell vs
eyther to leese our goodes, or to
forsake the Gospell. Thys doth
Christ praise: he that wyl forsake
(sayth he) hys field, house. &c. for
the gospel sake, that is for the ac-
knowledgyng of the Gospell, he
shal receyue an hundreth fold. &c.
To be short, lyke as he dothe not
prayse them which forsake theyr
wyfe and chyl dren, or whych kyll
them selues, euen so doth he not
prayse them whych forsake theyr
patrimonye, wythoute the com-
maundement of God.

Marke. x.

Of

of Diuinitie.

Of Castitye.

What commaundeth it of Chastitye?

The gospel comaundeth not onelye the chastitye of vyrgins, but also of them whiche be married. For matrimony is the comaundement of God, and al they which haue not the gyft of chastitye, are commaunded to marye.

For the auoyding of fornicacion *1. Cor. vii.* let euery man haue hys wyfe.

What is chastitye?

Chastity is not onely virginity, but also moderate vse of them which be married. Mariage is honorable wyth al men, & an vndefiled bed, but whoozemongers & adulterers wil the Lord iudge. *Heb. xiii.*

Yet Paule sayth as concerning vyrgynes, I haue no commaundement of the Lord, but I geue counsel. &c.

Paule iudgeth not anye man rather to deserue iustification for vyrginity, then for maryage. For both

The summe

both they which be married, & virgins must esteeme that they be iustified by y^e mercy of God & accepted for Chyistes sake, not for the dignity of mariage or virginity, ¶ Wherefore then do the Papists preferre syngle lyfe?

There hath euer bene diuelishe and fantasticall spirites, whych haue denyed that maryage was lawfull vnto Chyisten mē, as Catinus and Hierac. Although Papistes will not be thought to condemn mariage, yet do they deforme it verrye muche, for they dreame that they doo rather deserve remission of syns & iustification with their single life, then other men. Afterward faine they that syngle life is perfectiō of the Gospell, wherein they doo greatly erre. For ther haue bene many whych wer married that were as
per

of Virginitie.

perfect (as Abraham, Isaac, Jacob, David, &c.) as many virgins. Single lyfe is no perfection, but the perfection of the gospel, is to acknowledge the infirmity of mā kinde, and to be afraid, & agayne to be vpholden wyth fayth. In such exercises standeth the perfection of the Gospel, if ther be any so to be called.

¶ Wherefore then doth Paul prayse & counsel virginity and singleness?

For a politike purpose, that is to say, that we may be more readye to learne, to teache & execute ecclesiastical offices. So Christ prayseth them whiche be syngle, when he saith: Ther be also Eunuches, whych haue gelded them Math. xij. selfe for the gospel sake, that is, for the cause of learning and teaching. For it is true that Paule sayth: He whych is syngle goeth about

about those thynges whych pertain
 vnto the Lorde, that they
 may please the Lord. Therefore
 let virgins search their powers,
 and labour to lyue pure & sincere
 ly, let them auoyd idlenes and ri
 ote, and let theym be abstinent,
 that their hart may be occupied
 wyth vertue. But they which fal
 into lustes, contrarye vnto the
 comaundement of God, let them
 know that god wil punish them.
 For fornicatours and adulterers
 shall not enter into the kingdom
 of God. Many tymes for y cause
 of suche, whole common weal
 thes be punished, lyke as the hy
 story of the Sodomites, and the
 flood of Noe testifieth. Also god
 saythe that he would destroy the
 Cananites, for their vnsearcha
 ble and vncleane lustes. Paule
 saythe also, the punishment of
 lustes

lustes, to be blindnes and doting Roma. i.
 madnes, and careles fleshlynes. Ephe. iiii.
 And Oseas saythe: fornication,
 wyne and dronkenes take away
 the hart. Therefore these fayned
 and forged virgines, be occasion
 of synne vnto many, and the au-
 thours of fylthy example.

Of the Church.

What is the Church?

It is the Congregation of
 all them whych professe the
 Gospell, and be not excom-
 municate, where bee one wyth
 the other, as well good as euyl, Math. xiii.
 like as the Parable of the nette
 cast into the sea teacheth. Here-
 vpon be also twoo bodles of the
 Church described in the Scrip-
 ture, the one is the bodye of the
 true Church, the other of the
 church of Hipocrites.

When dyd the Church begyn?

It

The summe

It is certayne that the church
dyd begin in the time of Adam, &
after Adam, among al the which
do professe the Gospel to haue re-
mained vnto thys daye, & as yet
to be wyth them which profes it.

How many kyndes of Churches
be there?

Twoo: the false hypocriticall
church, and the true church.

Whych is the hypocritical church?

That which fighteth and war-
reth agaynst the true church lyke
as the Jewes did pursue the pro-
phetes, then after Christ. Thys
calleth Dauid the church of the
malicious or enuious. And Esay
describeth it in these woordes:

Esay. lxxix. This people draweth nigh vnto
me with their mouth, and honou-
reth me wyth their lyps, but the
harte of them is farre from me,
but they wooshypp me in bayne,
teachyng the doctrines and pre-
ceptes

ceptes of men. This church is set before thyne eyes, because all the workes, al the seruice wherwyth it beleueth it selfe to woozshyppe God, is externall, it is the similitude & vision of the true churche, with mang tradiciōs in the stede of sincere doctrine, woozshippynge God with mouth & lyps onely, wout the affections of the hart.

¶ What is the true Church?

It is the Congregacion of the righteous, which beleue truly in Christ, & be sanctified by y^e spirit of christ. Of this speaketh Paul: *i. Timo. iii.* the church is a pillar or y^e seat of verity. This is called catholik or vniuersal, because it is no mang politike ordinaunce, appoynted vnto one place, or certayne tradicions of men: but it is the spirituall cōpany of the godly, whych be disperfed throughout al y^e world,
A. i. and

The summe

and yet do thei agree at al tynges
in the doctrine of the Gospell.

Ephes. 5.

Thys Church doth Paule de-
clare in these wordes: Christe lo-
ued his church or cōgregacion so
greatly, that he deliuered by him-
selfe for it, that he myght sanctify
it, cleansed with the lauer of wa-
ter by hys woord, that he myght
make it glorious vnto hymselfe,
wythoute spot or wryncke, & that
it should be holy and vnreproue-
able. This church is not visibie,
but it is beleued accordinge vnto
the article of the crede: I beleue
the holy catholike church, the cō-
munion of sayntes. Yet hath it
certayn tokens wherby it is kno-
wen, that is to say the true woord
of God, and the lawfull vse of sa-
cramentes, and the keyes whych
it vseth in the ministryng of the
woord and sacramentes.

But

of Diuinity.

But what is to be iudged of them
whych be excommunicate?

They whych be excommuni-
cate, be reckened no more mem-
bers of the church, accordyng vn-
to this: And if he wyll not heare
the church, take thou him for an **Gal. 1. 9.**
Ethnike and Publican.

Q What dyfference is betwene the
Hypocritical church, and the true
Church?

Howe muche dyfference is be-
twene the truth and falsehode,
betwene the likenes of truth and
the truth it selfe, betwene fained
and foieged colour, and true na-
tural colour, so muche dyfference
is between the hipocritical church
and the true church.

It is certayne that Hipocrites
haue the same Gospel, and same
sacraments, but they be not ther
with content, but bring in mang
tradicions, whych they compare
A. ii. with

The summe

with the Gospel, and make them equal with the gospel, and many times do prayse it aboue the Gospel, they do not receyue the Gospel purely & sincerely. These be leue not in their hart, nor yet stād stedfast, but when tempestes doo rise, thei fal backe & cannot stand. Also the Hipocrites do vse the sacramentes vnpurely, makying an other head then Christ, whereof they aske their righteousnes, sanctifying & helpe. They vse the holy ghost none otherwoyse thē a cloke wherewyth they couer their vncleane doctrine, whych thyng disperseth and troubleth cōsciēces, which in dede is not the worke of the holy ghost, which doth gather together & cōfort consciences. To be short, the Hipocriticall churche is a visour, an outwarde lykenes or shadow, false & deceitfull, pretended

of Diuinity.

tended, foolish, yet neuer the lesse enuious and wythout the knowledge of the true church.

Of ecclesiasticall power.

What is the keye or power of the church?

Whych consisteth in teaching y^e Gospel, ministring of the sacramentes, and in excommunicating them which be accused of open syns, & absoluing them againe, whē they aske absolucion. Or it is a certain rule of an household which is not bi bodily force, but by the word onely. For the kingdom of Christ is spirituall, whych is not ruled wyth the swearde, weapons, and other thinges pertayning vnto a ciuill kingdome. For Christ the author of this power of the church, & institutor hath deliuered al ciuil gouernance,

R.iii.

ueruaunce, both from himself because he would not be chosen for a kyng, but he conueyeth hymself away. from his Apostles, when he sayth: the Prynces of the people shal haue dominion ouer the, but so shall not ye.

Q How many kyndes of ecclesiastical powers be there?

Twoo, of Order, and of Jurisdiction.

Q What is the power of Order?

It is a commaundement of teaching the gospel, and of shewing remission of synnes, and of ministering the sacramentes to one or mo. Here is it not lawefull to bring in anye newe doctrine, but the doctrine which was taught of Christ must be set forth like as he commaundeth in the last chapter of Mathew, teaching them to obserue all thynges, what soeuer I haue commaunded you.
And

of Diligēcy.

And Paule saythe: If an Angell Galath.i.
come from heauē, and shall teach
you any other Gospell then we
haue taught you, cursed be it.

¶ What is the power of Jurisdiction?

It is the power of excommuni-
cating them whych be accused of
open crimes, and agayne of ab-
soluyng them, if they beyng con-
uerted, doo require absolucion.

This power ought not to be tira-
nical, but as Christ hath taught: Math. xviij.

If he wyl not heare the Church,
take y him for an Ethnicke. And

Paule sayth: We haue no domi-
nion ouer your fayth, but wee be ii. Cor. iij.
helpers of your reioycing.

¶ What difference is betwene ecclesi-
astical power, and politicke power?

Politycke or ciuyll power, ma-
keth lawes for the defencion of
bodies, of the diuision of Domi-
nions, of couenauntes, & of cri-
mes, & it constraineth men wyth

The summe

bodely strength. Agayne, ecclesiastical power dothe minister everlasting and spiritual things, that is to say, it hath an heauenly doctrine, & it constrayneth men with the woorde of God. Wherefore it doth not disallowe nor abolish civil power, but it doth rather allowe it, and subiecteth the bodyes of holy men vnto it.

¶ When hath the Churche receyued the keyes?

Math. xvi. When Christ sayd vnto Peter:
To thee wyl I geue the keyes of the kingdome of heauen. Agayn:
Math. xviii. whatsoeuer thou shalt binde vpon earth, it shalbe bound also in heauen &c. Also: take ye y^e holy ghost, whose sing so euer ye shal for. &c.

John. xx.

¶ Auayleth not the ministering of cyvil ministers?

Yes, it auayleth. For the word and Sacramentes be no Ministers, but they belöge vnto Christ, which

of Diuinitie.

which if they be rightly ministred the malice of the minister cannot hurt vs. And it is a common saying: the life of the Minister doth not chaunge the vertue of the sacramentes, the adiministringe of the sacramentes is not of no valure, although the maners of the Ministers be vicious. But thys muste bee vnderstanded of them which be euill, not of them which be open blasphemers, none other wyse then if thei were Jewes or Turkes, vnto suche oughte the church to comynyt no office.

¶ Is not obedience due vnto Ministers of the Church?

Lyke as obedience is due vnto the word of god: euen so is it due vnto them which do minister it, in so much as belongeth vnto the office, as the scripture doth commaunde, he whiche heareth you, Luke. x.
hea

The summe

Matth. xiii. heareth me. Whatsoever they shal
Hebze. xiii. say, do it. Also, obey your rulers.

These sentences speake of y^e mi-
nistring, & they requyre due obe-
dience vnto the gospel. But they
do not constitute a kingdome vnto
the teachers, wout the authority
of y^e gospel. Also obedience is due
vnto them in iurisdiction, whych
they haue by the authority of the
Godspel, y^e is to say, in knowyng
crimes, in hearing the witnesses,
in lawfull excommunication. &c.

Of offencion.

What is offencion?

It is when one geueth occa-
sion of synne or euyll exam-
ple to other men, whereby
their mindes be troubled, that is
to say, afraid or els enticed vnto
such lyke synne. Or it is the de-
prauynge or peruertynge of doc-
trine, or the good lyuynge or the
fayth

of Diuinitye.

faith and charity of any man.

How manye kyndes of offence
be there:

Two, taken and geuen.

What is offence taken?

It is when Pharises and hipocrites be offended, eyther wyth true doctrine, or some necessarye good worke, & they conceiue hatred against the gospel, and godly men, lyke as the Phariseis dyd hate both the gospel and the teachers thereof. This Pharisaicall offence is not to be eschewed, for the commaundement dothe excuse vs. But it must be vndertaken that the doctrine is true, certayne and profitable vnto the church. For it is y most greuous synne, to trouble the Church of God wyth euyl, vncertayne, and vnprofitable disputacions.

Seue examples.

The Pharises & Scribes were
often

The summe

offended when Christe dyd heale
sickemen vpon the sabboth, when
his disciples dyd not wash theyr
handes, when they dyd plucke of
eares of corne. Euen so be our hi-
pocrites offēded, because we wyl
not suffer them to coniure water
salt, willowe bowes, herbes, and
suche lyke trifles. &c. Here doth
Gods commaundement excuse
the godly, for they be commaun-
ded of God, to teache wholesome &
true doctrine. Also necessary wo-
rkes of mercy, wherby they which
vede may be holpen. Thys com-
maundement must be playnelye
obeyed, nor hypocritical fellowes
are not to be regarded, according
vnto thys: we must rather obeye
God then men.

What is offence geuen?

It is vngodly doctrine or euyl
example whych annoyeth other,
eyther

of Diuinity.

eyther because they doo folowe it,
or because men be afrayde from
the Gospel. Al vngodly doctrines
mens tradicions, whyche cannot
be obserued wythout sinne, be of
thys kynde of offencions. Christe
doth threate the authour of such
offencions. Wo be vnto the man
by whom offencion dothe come. *Math. xliii*
Therefore these offenciōs ought
with al diligence to be eschewed,
leaste we be eyther authours or
mayntainers of vngodly doctrine
or folowers of vngodlye service,
or woozshippynge.

¶ But what is to be done in indif
ferent thynges?

Here is the rule of Paule to be
obserued, as concernynge the vse
of libertye (for so commaundeth
he them whyche be learned:) Re-
ceyue ye him whych is weake in *Roma. xliii.*
fayth. Item, let al be done for the
edifi-

The summe

edification . for we must not vse
our libertye among them whych
haue not as yet hearde the Gos-
pell, or among the brethren whi-
che be not as yet well confirmed,
but the example of Paule muste
be folowed , I am made weake
(saythe he) to them whyche bee
weake . Item, if meate offende
my brother , I wyll neuer eate
fleshe . But where the Gospell is
Declared, and the church metelye
wel confirmed, the paynefull ob-
seruyng of vnprofitable traditi-
ons, is not to bee required . for
Paule, because he woulde shewe
an example of liberty: would not
circumcise Titus . And Christe
excuseth hys Apostles, breakyng
the tradicions of the Elders, suf-
fer them (sayth he) they be blinde
and the blynde leaders.

What is to bee eschewed in Chur-
ches,

of Diligence.

ches, least offencions come?

These twoo, the firste that we doo not teache vngodly thynges or vntrue thynges, or vnprofitable thynges.

The second, that whē we teach thynges whyche be certayne, we do not so set them forth that the hearers in suche confusion and darknes, conceiue euil opinions.

Here is great diligence to be geuen, that althyng be expounded, aptly, properly, eloquently, & euidently without Sophistrie. Therefore Paule wylleth a Byshop to be apt to teach, that he mai teach fytlye and dyscretely. And Christ wylleth a Scribe (in the kyngdome of heauen) to be like a good house father, whyche can chuse & bring forth wyselye out of hys treasure, in teaching newe thynges and old. For vnlesse teachers doo well

wel marke and consider this wis-
doine, consciences bee troubled,
and euyl opinions do creepe into
the hert, whych wyl annoy religi-
on and good maners. Wherupon
bprozes do spryng and manye o-
ther offencions.

Of Sacramentes.

What is a Sacrament?

IT is a token of the promise
of God, instituted of God,
but it consisteth in the ele-
ment and the word, to the entent
that the memory of the thing pro-
mised, may remaine.

How many Sacramentes be there?

Two, Baptisme and the Sup-
per of the lord. These haue a spe-
cial promise in the Gospell of re-
mission of synnes.

Is there no mo Sacramentes?

If we cal Sacramentes those
worke, wherunto godly promi-
ses

ses be made, then may manye sacramentes be founde, as prayer shall be a sacrament, for it is a certaine worke of ours, and it hath excellent promises. What so euer ye shall aske y father in my name, John. xvi. he shall geue it you. But aduersities and almes deedes shall also be sacramentes because they bee woorkes annoyned wyth godlye promises. As: geue, and it shall be geuen vnto you. Also, by much tribulacion muste wee enter into the kingdome of heauen. So the office of rulers, and maryage, be eternal thynges anourned wyth the word of God and promyses.

But if we cal sacramentes, ceremonies or customes instituted in the Gospel, properlye belongyng vnto the chiefe promise in the gospel, that is remission of sins: ther be two sacramentes onely, Bap-

D. i.

tisme

The summe
tisine, and the supper of the lord.

¶ Be there not diuers opinions concerning the Sacramentes?

Yes, for there be thre opinions. First, scolemen do saie that men vlynge the Sacramentes of the new testament be iustified by the worke whych is wrought. Thys opinion is to be hyllid out, for it is against iustification of faythe. For they iudge a man to be iustified by the vse of the said ceremonies, although he doo not beleue, nor yet haue so much as one good intencion of the harte, so that he be not letted with this hindraunce that is to say, the actual purpose of mortall synne.

Second, other some do holde y the sacraments be not tokens of the wyl of God towarde vs, but onely tokens of our professiō, for we muste haue certayne tokens, wher

whereby we may be knowne frō
other people whiche be no Chri-
stians, lyke as a cowle maketh a
Monke to be knowē frō other mē.

Thirde lye therfore, the true sen-
tence and meanyng of the scrip-
ture is that the Sacramentes of
the new testament be visible to-
kens of the wyl of God towarde
vs, appearing before our eyes: to
the intent they should admonyshe
vs to beleue the promyse whych
is set forth in the Gospel. Saynt
Austine sayth, *Sacramentum* is a
visible worde, that is to say, lyke
as the word is a certayne token,
whych is receyued in the eares:
so is the Sacrament a shewe or
pycture whych is set before the
eyes. Lyke as the woorde is an
instrument whereby the holye
Ghosste taketh effecte, as Paule
sayth: So by the sacraments the

The summe

holye ghoſte taketh effecte, when they be receiued with faythe, for they do admoniſhe & moue vs to beleue, lyke as the woorde doth.

¶ Wherefore hath Chriſt inſtituted Sacramentes.

For our infirmity: for the minde of man after Adams fall is ſo weake and feable that it cannot beleue the plain word. Therefore Chriſt moued wyth our infirmity, did geue vnto his woorde tokens, wherby he might heale our infirmity, and that by a certayne mutual agreing of the word and tokens, we ſhould be ledde vnto faythe towarde the promyſes of God, as ſaynt Auſtin witneſſeth wher he ſaith: man before his ſin did ſe God, vnderſtand him & beleue him. After his ſyn cōmytted, man cānot ſe nor perceiue god vnles he be holpen wyth a certayne meane.

of Diuinity.

meane. For these causes is the
woorde of God geuen, accordyng
vnto this sentence: let the woord
and the element come together,
and so let the sacramēt be made.

¶ Of Baptisme.

What is Baptisme?

It is a token or ceremony in
stituted of Christ, that is to
say, to be washed wyth wa-
ter, and pronouncing of þe words
whyche be ordeined for the same
purpose, that it may testify vs to
be receiued of God, and reconci-
led vnto God.

Where is Baptisme instituted?

Mathew, and Marke the laste
chapter. He goynge into all the
world, teache al people baptising
them in the name of the father,
and the sōne, and the holy ghost:
He which wil beleue and is bap-
tised, he shalbe saued.

D.iii.

for

The summe

For what purpose is it instituted?

That we may stedfastly beleue our synnes to be forgiven vs. For baptisme is a testimonye and token of remission of synnes, and geuing of the holy ghost. For this cause old authours called sacramentes also tokens of grace or fauour, that is to say, tokens of the wil of god toward vs. For when we bee baptised, the promyse of God is written in our bodies.

What doth baptisme signify?

Repentaunce and remission of synnes, or as saynt Paule saith, a regeneracion or new byrth, for the dipping into the water, signifieth the old man to be mortified wyth synne, the comynge vp agayne or deliuerance out of the water, signifieth the newe mā to be washed and censed and reconciled vnto God the Father, the
sonne

of Trinitie.

sonne, and the holy ghost. for the father receiveth thee for his sons sake, and doth promise vnto thee the holy ghost, wherewith he wyll geue thee lyfe and sanctify thee.

¶ What is the vse of Baptisme?

That we may iudge thorowout al our life, that remission of syns and reconcilyng is set forth and geuen vnto vs. for although we do fal, yet vnto them whych doo amend their liuing, the couenaunt which we promised vnto God in times past, auaieth and looseth not the vertue, because the gospel testifyeth that they whych do amend be forgiven.

¶ May Baptisme be receyued againe or no?

The token oughte not to be receiued or taken againe, for the receiuing of the ceremony agayn auaieth nothing. And y^e tokē once receyued, is a perpetuall note,

D.iii,

and

The summe

and a perpetual testimony. Lyke
as circumcision once done, was a
perpetual wytnes of the bond of
God, wytten in the bodies of the
which were circuncised. Moreo-
uer, we ought to exercise y^e fayth
of this couenaunt wyth ofte cal-
lyng it to remembraunce, & kepe
it so long as we lyue. Therefore
it is sayd that repentaunce is no
thing els, but remembraunce of
our Baptisme.

¶ What difference is betwene the bap-
tisme of John, and of the Apostles?

Both the Baptismes be the of-
fice and ministry of the new tes-
tament, and require faythe in
christ. The baptism of John did
testify that Christ shoulde come.
The baptism of the Apostles te-
stified that he was come, and by
y^e fayth were as wel they whych
John baptised, as they whych
were

of Diuinitie.

wer baptised of the Apostles, sanctified and saved.

But that John saith: I baptise in water vnto repentance, but he which shal come after me, wyl baptise with the holie ghoste. &c. He maketh no difference between the offices or ceremonies, but betwene the persons of the Ministers, and the persō of Christ. For he testifieth that Christe is the Lord, whereby that baptisme is vertuous, which would geue the holy ghost & everlastyng life, & he professeth himselfe to be a minister, which geueth onely the outward sign, & preacheth the word.

Of the baptisme of Infantes, prouyng that Chyl-

dren ought to be baptised.

First Christ sayth: Unles a man be renued by water & the holie ghoste, he can not enter

John. iii.

The summe

enter into the kingdome of God. This sentence is vniuersall, and it testifieth that al whych shal be saued, ought to be renued wyth water, that is to say, to be baptised, therfore children must be baptised also, that they mai be saued.

Second, of the tradicion of the Apostles, for so writeth Origene vpon the sixte Chapter vnto the Roma. The church receiued a tradicion of the apostles, to minister baptisme also vnto chyl dren. For they, vnto whom the secretes of y^e misteries of god was comitted did know y^e ther was natural til thines of synne in al men whych ought to be abolished by water & y^e spirit. So doth Ciprian & Austin proue the baptising of chyl dren.

Thyrd, by the reason whych is brought out of the scripture: it is certayne the kyngdome of God &

of Diuinitie.

promise of the gospel to pertayne
vnto children. But wythoute the
church is no saluacion. Therefore
children must be grafted and plā-
ted into the church, and the token
muste bee ministred vnto theym
whych may testifye that the pro-
myse belongeth vnto them. The
maior is certain, for Christ saith:
let the children come vnto me, for
vnto suche belongeth the kyng-
dome of heauen. Also it is not my
fathers wyll whych is in heauen,
that one of these lytle ones shall
peryshe. Also the Angels of them
do euer see the face of the father.
The minor is manifest: for there
is no saluacion without y church
where neither the worde nor yet
the sacraments be ministred. For
the churche is the kyngdome of
Christ, in y which Christ is effec-
tually by his word & sacraments
There

The summe

Therefore the conclusion foloweth, that Childre ought to be baptised, that they receiuing y^e signe, maye bee made members of the church, and that God maye geue vnto them his promise.

¶ But the Anabaptistes object, saying: scing children do not vnderstand the word, they cannot helpe, wherfore y^e Sacramentes doo not profite them.

Agaynst this argument first of al must we set the example of the Infants which wer circumcised, which also dyd not vnderstand the word, and yet auayled the couenaunt, or bond, and God dyd receiue them for his promise sake.

Secondarely we must answer, although they do not vnderstand the word, yet is it certayne that God taketh effect in them, according vnto this: Unless a man be renued by water. &c. Nor it belongeth not to vs, to searche howe
God

of Bluknyp.

God doth worke in them. It is i-
nough to know, & the kyngdome
of God doth certaynlye pertayne
vnto childre. Whereupon it folow-
eth, & God taketh effect in the.

Of the Supper of the Lord.

¶ What is the Lordes Supper:

The Supper of the Lord is
a sacrament of Christes bo-
dye and bloude, whererein is
called into remembraunce, the of-
fering by Christes bodye, and the
sheddyng of hys bloude for vs,
whererein also Christen men geue
thanks to all myghtye God for
their redemption.

¶ By howe manye names is thys
Sacrament named?

The scripture calleth it the Sup-
per of the Lord, the Cōmunion,
a Testament, & it is called of the
doctours Eucharistia & Sinaris
Where

The summe

¶ Wherefore is it called the Supper of the Lord.

Because like as in al other common suppers, bread and wine do nourish & strengthē mēs bodies: so Christ which is the heauenlye bread in thys hys supper, nourisheth, comforteth, strengtheneth, and cherisheth our soules.

¶ Why is it called a Testament.

Because remissio of al our syns is promised vnto vs in it, thow the bloud of Christ.

¶ Why is it called Communion.

Because it teacheth vs that we ought al to be in loue and charity and members of one body, wher of Christ is the head.

¶ Why is it called Eucharistia.

Because we ought to magnify his death, and geue thanks al to gether for our redemption.

¶ Say the words of the Lords supper.

Our Lorde Jesus Christe in
that

of Blunhity.

that same night wherein he was
betraied, did take bread, & when
he had geuen thanks, he brake
it and gaue it to his Disciples, sai
yng: Take and eate, thys is my
bodys whyche is geuen for you,
this do in my remembraunce. In
lyke maner he toke y cup also af
ter he had supped, & when he had
geue thanks, he did geue it vnto
them, saying: Drynke all of thys.
Thys cuppe is the newe Testa
ment in my bloud, whych is shed
for you, and for manye in remissi
on of synnes, do thys, how oft so
euer ye shall Dryncke it in the re
membraunce of me,

¶ What is the principall ende of thys
Supper.

The principall ende of this sup
per is, that it may be a token of y
promise of Christ toward vs, ino
misbyng vs & testieng that the
bene

The summe

benefites of Christ be geuen vnto vs, and therfore it auayleth to stirre vp and confirme our faith.

There be also other endes, that is to say, thankesgeuyng, for so great a benefit. Also that we mai be prouoked vnto good workes, and to eschew synne, because we heare now that we be made members of Christes bodye, and that Christ wyl take effect in vs. Also the fruit of loue & charity must followe, that we one towarde another do the offices of loue, as common members of Christes body.

Q What is the wholesome vse of of this Supper?

When we hauyng faith doo vse it, whereby we beleue that the benefits of Christ doo truly come vnto vs, that is to say, remission of synnes, and that we be truly grafted in Christ, and that he wil take

Take effect in vs, as in hys othere members. Thys beleefe causeth the vse of this Sacrament to be holsoine vnto vs, & it comforteth our consciences. And the vse of this ceremonye dothe not auayle without this fayth, like as the vnlearned do sometime imagin the selfe to purchase remission of sins by the selfe worke of receyuyng, that is to saye, because they come & do vse the Sacrament wyth othere. Like as the Papists taught the Masse to auayle by the worke whych is wrought.

¶ A reason agaynst thee, where thou sayest the vse of the Lordes Supper to be, to confirme and establishe our fayth.

No outward thyng but onelye the holye ghozte dothe confyrme our fayth.

The vse of the supper is an outward thig: therfore bi this worke

D.I.

our

our fayth is not confirmed.

Answer vnto the maior: It is true that the holy ghost doth onely confirme our faith, but he doth vse outward tokens, as it wer instruments wherewith he dothe admonish vs, and by them as certain testimonies and seales doth styre vp and confirme our faith, none otherwyse thē by the word he admonisheth, moueth and stirreth vp our hartes to beleue. &c.

What is the worthy preparation, and to whom ought thys Sacrament to be ministered?

They come and receyue it worthely, whych dayng repentaunce, and beyng afrayd for their syns, doo seeke comfort, beleuyng that their syns be forgiven, accordyng vnto the promise of Christe, & for the confirmation & establishing of this fayth, do vse thys Sacrament, as a witnessing or testimonye

ny of remission of synnes. And be
cause they must vse this sacramēt
whych they doo repent, therefore the
church in tyme past dyd d̄riue thē
from the communion which wer
open synners. For they oughte
not to be admitted vnto the sup-
per of the Lord, whych be many-
fest and open euyl doers, and wil
do no repentance.

¶ What difference is betwene a Sa-
crament and a Sacrifice?

Sacramentum, is a ceremonie
or token of promise wherby
god promisseth or geueth vnto vs
a certayne thing. So was circūsi-
cion a certain token, wherby God
promised that he woulde receyue
the circumcised. Baptisme is a to-
ken, wherby God worketh with
vs, and receyueth vs into grace,
and he hym selfe doth in a maner
baptise vs, for the Minister doth

The summe

Baptise in the steede of Christ.

Sacrificium, is a ceremonye or a worke of ours, whych we geue vnto God, whereby we maye honour him, that is, that we may testify vs to acknowledge him, vnto whō we make such obedience, to be true God, and that for that cause we geue him such obediēce.

Of Sacrifices.

How manye kynde of Sacrifices be there?

Two, the one is called Propiciatorium, that is, which obteyneth mercy, and appeaseth the wrath of God. The other is called Eucharisticum, that is to say, of thanks geuyng.

What is sacrificium propiciatorium?

It is a worke which deserueth for other remission of syns & euerlasting punishment, or a worke reconciling God, or appeasyng hys wrath

of Voluntary.

Wrath for other men, a satisfactiō
for synne and euerlasting death.

And there is onely one sacrifice
which deserueth remissiō of sins,
that is to sai, the passion or death
of Christe. Certayne sacrifices in
the law wer called Propitiatory
not because they deserue remissi-
on of synnes before God, but be-
cause they did signify the sacrifice
of Christ, which was to come.

Hebze. ix.

¶ What is a Sacrifice of thanks
geuyng?

Not that which deserueth remis-
sion of syns or reconcilyng, but it
is done of vs which be reconciled
that for receiuyng of remission of
synnes, and for other benefites,
we may geue thanks vnto God
wyth thys our obedience.

¶ Whych be Sacrifices, Eucharisti-
call, or of prayse?

In the law wer offerings, wa-
vinges, restoryng, fyre frutes,
P.iii. riches

riches. &c. Nowe by fayth, preaching of the Gospel, inuocation, geuing of thanks, confession, the crosse, humilitie, the aduersities, afflictions of saintes, prayer, also all good woorkes of holie men. These sacrifices be no satisfactions for them whyche do them, or appliable for other whych can deserue for the, by the worke which is wrought, remission of synnes, or recōciling: but they please god for our fayth sake. Of thys kynde of sacrifices be there manye sentences in the Prophets and Psalmes. A troubled hart is a Sacrifice vnto God. Also: Offer vnto God a sacrifice of praise. And Peter sayth: ye be a kynde whych is chosen, an holie Priesthode, that ye may offer spirituall sacrifices. Also: by hym maye we euer offer a Sacrifice of prayse, the fruite of

Psalm. li.

Psalm. xlii.

Heb. x. xlii.

of Dulakty.

of the lyppes of them whych doe
acknowledge hys name, that is
to saye, inuocation, thankes ge-
uyng, confession and suehe lyke.
for in the new Testament the le-
uitical worshippinges and sacrific-
es be abrogated, and a spirituall
worship or seruike vnto god, must
succeede in the stede of them, that
is the ryghteousnesse of faythe,
and the fruite of faith accordyng
vnto this. The true worshippers
shal worshippinge the father in spi- John. iiii.
rite and truth.

Of the crosse and ad- uersities.

What is the Crosse?

Is anye aduersitis geuen
or layd vpon vs by God, not
to the entent he would that
we shoulde peryshe, but that hee
maye call vs to repentance, and
exercise oure faythe, or it is anye
D. iiii. aduer

aduersitie or trouble which chaunceth vnto vs, by the certain counsell & good wil of god, that therby the fayth of holy men may be proued, the loue that they haue toward God may be knowen, and that the godlye maye be adozned with an excellent and notable deliuerance before them which do persecute them. The crosse is the felow or companion of the moste faithful word: but aduersities as it is sayd, be sacrifices of prayse, yet to be applied for other, according vnto this of Paule: Euery one shal take reward accordynge vnto his labour. Also: the ryghteous shal lyue by hys fayth.

Abacuc. ii.

¶ How shall we comfort our selues in the crosse and aduersity?

In all kyndes of tribulacions must we haue in a redynes, foure special comfortes. The first, that we

of Diuinitie.

we be not punished by chaunce,
but by the counsell & sufferance
of God. Hereunto belongeth the
knowledge of y^e prouision of god.

One of these lyttle Sparowes *Matth. x.*
shall not fal vpon the earth wyth
out the wyl of my father, but euē
al the heares of your head be nō-
bred. And the Lord doth mortify *1. Regum. ii*
and reuiue.

Secondarelye, that God suffe-
reth vs not to be punished to the
entent we should perishe, but that
he mai cal vs to repentaunce and
exercise our faith. So saith Paul *1. Corin. xi.*
when we be iudged of the Lord,
we be corrected, least we shoulde
be condempned with this world.

Also: the Lord doth chastice hym *Prouer. iii.*
whom he loueth. He doth scourge
euery sonne which he receyueth. *Hebre. xii.*

I chastice them whom I loue. *Apoca. iii.*

And David: It is good for mee
that

The summe

that I cast me down. And Christ
saythe: Blessed bee they whyche
mourne. Wo be vnto you whych
laugh now. &c.

Thirddly, when we se the vngod-
ly liue in al wealth, riches, and de-
lite, we our selfe neuerthelesse be-
ing cast awayes of al men, oppres-
sed with great misery, that there-
fore we be not angrie, or take in-
dignacion, but that we obey God
wyth an equal minde, knowyng
that these troubles be not tokens
of wrath or reprobation, but that
we maye be made members lyke
vnto the image of Christe. So
sayth Paule: If we suffer wyth
Christ, we shal raigne wth him, we
must be made lyke in forme vnto
the image of the son of God. And
Peter saith: iudgement begineth
at the house of Dauid. And christ
saith: he which wil folow me, let
him

Roma. viii.

him take his crosse. And Paul, all
 he wil liue godly, shal suffer perse-
 cutiō. And Dauid: they which do
 sow in sorow, shal reape in ioy. &c

Fourthly, that in al these we do
 receiue and kepe stedfastly fayth,
 that is to saye, that God wyll be
 present wyth vs, and helpe vs,
 and for hys wysdome and good-
 nes, wyll once delyuer vs. And in
 thys fayth is God to be called vp
 on, for we be oft punished of god,
 that we may haue occasion of ex-
 ercisyng our faythe and inuocati-
 on. And by this occasiō the know-
 ledge of God is more excellent,
 and it encreaseeth in vs, as the ex-
 ample of kyng Manasses dothe
 teache, that the Lorde is God.
 Whych knowledge of God in idle-
 nes, pleasure, and prosperity, is
 forgottē. Lyke as the example of
 the children of Israel doth teach.

The

The summe

The people dyd syt to eate and to
drinke, and dyd ryse vp to play.

¶ Wherefore dothe the Scripture so
diligently set forth and intreate
these comfortes?

That we maye accustome our
minde vnto true repentaunce, &
that we maye learne to suffer ad-
uersities, & exercise our obedience
and faith, & specially that we mai
represse the affections of y^e mind,
when we be prouoked wth wrong,
we fal into desyre of reuengyug.
So Esaias: In silence and hope
shall thy strength be. And Christ
sayth: In your pacience shall ye
posseste your hartes.

Luke. xxi.

¶ What is true pacience?

Not onely to obey God in ad-
uersities, but also to ouercom the
indignacion of nature whyche is
feable, or els certainly to resist it.
And this vertue is necessarye in
the church, & the common wealth
that

of Blunhity.

that is to saye, to forgeue priuate wronges for the tranquillitye of the common wealth, least contentions be stirred vp in the church. Let vs esteeme rather that we ought to suffer aduersities, then trouble the quietnes of the comon welth for priuate iniury Done vnto vs.

¶ But what euil worketh impacience?

It is angry wyth God, and it doth expel, first obedience, & then after faith out of the harts. Therefore in great aduersities many be altogether blasphemers, and they seke for counsels against the commaundemēt of God, like as Saul did aske counsel of a witche. Also the sorowe of iniurye ingendreth hatred, and doth prouoke vnto reuenging. Of the which thying ariseth, not onely priuate discordes, but also sediciōs and strife in the common wealth. Also heresies, and

The summe
a many other euyls. These must
be farre from a Christian man.

Of humiliacion or lowlynnes.

What is humiliation?

Humiliatio or making low,
is the true feare of God, to
ward God, whereby consci
ences affrayde wyth the iudge
ment of God, cast away al confi
dence of their own power, of their
own wysdome or ryghteousnes.
We haue an example in Dauid,
when he was chydden of Nathā
the prophet, he perceiued his sin,
not trusting that he coulde please
the wrathe of God by hys owne
righteousnes: Whē he dyd se that
he was expelled out of his kyng
dome, he dyd knowe that it was
by the counsell of God, therefore
he did not trust that he was able
to kepe the kyngdome wyth hys
owne

of Humility.

Whon power or wysdome. Of this
lowlines is mention made. Upō
whom shal my spirit rest, but upō *Isay. lxvi.*
him whych is lowly. And Christ
saith: blessed be the hūble. There-
fore they whych be lowly, be herd
of God. He hath looked vpon the *Isaiah. li.*
prayer of the lowlye. &c. They be
exalted of God. He hath Deposed *Luke. i.*
the mighty from their seate, and
hath exalted the humble. The hu-
miliation of Monkes, which they
haue fained in outward vertues
& ceremonies, is plainly hipocrisy
and it may rather be called pride.

Of Prayer.

What is Prayer?

It is a petition of a certayne
thing of God, with the affec-
tion of the hart, & with faith
and thankesgeuing vnto God for
the benefites receiued. Therefore
to pray, is to speake wyth God, &
to

The summe
to desire some thing vpon hym.

Howe many kyndes of prayer
be there:

Two, inuocation or praier, and
thanked geuyng.

What is Inuocation?

It is whereby God is called vpon
in anye thyng, or whereby a
certayne thyng is asked of God.
Hereunto belong psalmes which
be prayers.

How many thynges be required in
Inuocation or prayer?

Four: the commaundement of
God, the promise, faythe, and the
thyng which is desired.

What is the first?

The authority of gods commaun-
dement, which commaundeth vs
to prai and cal vpon God. Let vs
learne, that to sweare by y name
of God, to steale, to comit adulter-
ry. &c. be not onely synnes, but al-
so that it is sinne not to pray, not
to

of Diuinity.

to loke for helpe in peryles, not to
geue thanks for the benefites re
ceiued. Also it is not in our choise
to pray or not to praye, but it is a
necessari work comaunded of god.

But thou wilt say, my misbeliefe,
& my vnworthines doth affray me?

When misbeleif tempteth thee,
resist it with the woorde of God.

Aske, and it shalbe geuen you, for *Math. xii.*
euery one which asketh, receiueth

Also, call vpon me in the Daye of *Psalm. xli.*
thy tribulation, and I wyll heare

thee. &c. But when thy vnworthi
nes accuseth thee, thou shalte re
meber that the authority of gods
commaundemēt ought not to be
denied for our vnworthines. It
wer surely a great madness, to dis
pute as concerning the other com
maundementes, that we would
not abstaine from theft, murder,
adultrye. &c. because wee bee not

Q. i.

woꝝ

The summe

woorthy to obey God. What houl
father commaundynge hys ser
uaunt to doo a lawfull woork,
would receiue suche an excuse, if
he shoulde answer that he were
not woorthy to obey hym?

What is the second?

John. xvi.

Luke. xi.

The promise of god which testi
fieth y our prayers be herd, I say
verely vnto you, what so euer ye
shal aske my father in my name,
he wyl giue it you. Howe muche
more wil your father which is in
heauen, geue the holy ghost vnto
thē which desire hym. Cawlerus
saith y the hart of mā can neuer
be so desirous to take, but god is
much more desirous to giue. for
he is true, & kepeth his promise.

What is the thyrde?

Faith, that is to say, that we be
leue our syns to be forgiven vs,
and our prayers acceptable vnto
God,

of Diuinity.

God, & that they be heard for chri-
stes sake, & not to be in vain, but
either to purchase delyueraunce
fro the presēt peril or mitigating
or some other good thing. In pre-
sent perils we must make this cō-
dicio: if it do not displease God, if
he iudge that it be profitable for
vs, like as Dauid dyd. If I can
finde grace in the eyes of the lord. *li. Reg. xv.*
he will bring me agayn. But if he
shal say, I am not content wyth
the, I am ready, let him do as he
thinketh good. So the leper, lord. *Math. xiii.*
if thou wylt thou canst make me
cleane. And christ saith: father, if
it be possible, let this cup pas fro
me, neuertheles not as I wil. &c.

Therefore we ought not to pre-
scribe vnto god y maner, nor yet
the tyme of our deliuerauce, but
like as Paul saith: that god doth
more for vs, thē we either desire

The summe

or vnderstand. Moreover our fayth must not waxe faint, when those thinges which we aske be not by and by graunted, as though god would not heare our praiers, but we must know that our fayth is exercised with suche prolonging. Like as God did promise a sonne vnto Abrahā, yet he prouyng Abrahā's faith, would not fulfil his promise, vntil his extreme age.

What is the fourth?

The thing whych is asked. For our praier ought not to be a vain blatteryng, but we muste eyther aske somthing of god, or els geue hi thākes for som benefit receued

What is to be asked of hym?

The scripture doth commaund vs to aske spiritual & bodeli benefites, priuate thynges, & common thynges which be present & those which be to come. Also we be co-

maund

maunded to pray for the churche
that it may be deliuered from er
rours & vngodlines, and fro euill
examples, that therby mo may o
bey the Gospell and so be saued.
Paul commaundeth vs to praye
for kynges and rulers, that God
may graunt vs peace. Also we be
commaunded to pray for our ly
uing & other bodelye necessaries.
Lyke as the prayer of the Lorde
doth containe al these.

Of the Lordes prayer.

What is the prayer of the Lord?

It is a brieve forme of pray
ing which Christ taught his
disciples and al faithful me.

When ye pray, say thus.

O Our father whych art in heuē

1. Halowed be thy name.
2. Thy kyngdome come.
3. Thy wyll be done in earth, as
it is in heauen.

Q.iii.

4. Geue

The summe

4. Geue vs this day our daylye
breaide.

5. And forgene vs our trespass
es, as we forgene them that
trespasse agaynst vs.

6. And leade vs not into temp
tacion.

7. But delyuer vs from euyl.
So be it.

The pteface is the title: for we
cal God our father, dwellyng in
heaven, where wee looke for no
earthly heritage, but for heauen
ly ioyes and everlasting lyfe.

The firste petition prayeth for
the glory of God, for the doctrine
and going forth of the Gospell,
that is to saye, that the name of
God may be declared, set forth &
praised among all people. For it
is great vngodlynes, & the name
and honour of our workes, and
creatures should be preferred be
fore

of Diuinity.

fore the glory of God.

The second petition prayeth for the vertue of the gospell, and for gouernaunce, that is to say, that God would witcise to begin hys kingdome among vs, by the vertue of the holye ghoste. And that the kingdome of the deuill mai be confounded and broken.

The third petition prayeth that here in earth al pastours, rulers, and subiects, may do that which is acceptable vnto God. Lyke as the Angels in heauen doo neuer resist his wyl. These three petitions belong vnto y^e glory of God, these whiche folowe, Declare our wretchednes and miseries.

The fourth prayeth for our lyving, peace, defendyng against our aduersaries, good fortune in doyng our busines, bringyng vp of childre, to be hert all comodities

Q.iiii. belongyng

ging to this present lyfe, necessary as wel for the soule as y^e body.

The fiftte petition prayeth that oure synnes may be forgeuen vs, and that to be certaine, if we wil forgiue other. For to the intent we should certainly know that God wyll forgeue vs, he setteth thys worke before vs, that is to saye, that we forgeue them whych doo fault vnto vs. Wherfore thys petition teacheth that in euery prayer we ought to haue fayth of remission of sins, and that we must take Christ for our mediator.

The sixt petition prayeth that we be not Drawen by the craftie and subtelty of the deuil vnto vngodlines and other mischiffe, least at the length we, taken in suche trappes, may fal into desperaciō.

The seuenth petition prayeth, for the Deliueraunce from sinne & wret

of Diuinitie.

wretchednes, frō the miseries of
this present lyfe and that euerla-
sting lyfe and ryghteousnes may
be geuen vs.

The concusion Amen, is a certifi-
cation of the hart and consciēce,
that we shoulde beleue vs to bee
heard of the father.

Of the office of Rulers

What is the office of Rulers?

It is a godly ordinaunce or-
deined of God, for keepyng of
good order and peace, to pu-
nish euyl doers, & saue thē which
be innocentes, whereunto obedi-
ence is due, not onely for the auoi-
ding of their oth, but also for cōsci-
ence. Or more bytelli so. It is eue-
ry lawfull power, ordeined amōg
men by god, for the maintenaūce
of the good, and the punishment
of the euyll, & to iudge accordyng
vnto ryght and equalnes.

Roma. viii.

What

The summe

What is a tiraunt?

He is an euil and vnequall officer which ruleth not accordynge vnto y^e lawes, but after his own vnrighht desires and malice.

Is the office of rulers groundesd bp^s on holy scripture or no?

Yes verely, as well in the olde
Genes. viii. as new testament: Who so euer
shal shed mans bloud, hys bloud
Exod. xxi. shalbe also shed. Also: If any mā
do purposely kyll his neighbour,
thou shalt pul him from mine al-
tаре that he may dye. Item: Let
Roma. xiii. euery soule be obedient vnto the
superiour power, for there is no
power, but it is of God. &c. Also:
1. Peter. ii. Be ye subiecte vnto all Rulers
which be created among men for
the loue of God, eyther vnto the
kyng as mooste excellent, or vnto
captaynes as they which be sent
of hym. Christ sayde vnto Peter:
he whych striketh wth the sweard,
shall

of Diuinitie.

shal perish with the sword. And
John Baptist saith vnto the sol-
diers, do no man wronge, but be Luke. iiii.
content wth your wages.

¶ Is then the office of Rulers the
ordinaunce of God?

Yea, the good creature of God,
& a thing not onely permitted of
God, as those thinges whych be
euyl are said to be permitted. As
warre, pestilence, &c. But a thing
allowed by the word of God, in-
stituted and ordeined of god, like
as the mouinges of the heauens
and celestial bodie be ordeyned
of God, and other creatures.

¶ Wherefore then do so many vngod-
ly and euyl persons spoyl and hold
offices and Empires?

There must difference be made
betwene the persons and the of-
fice. The office is the woork of
God & remaineth, althoughe the
persons do abuse the ordinaunce of
God.

The summe

**God. Lyke as Nero, Julianus,
and such lyke.**

¶ Unto what thynges muste the Rulers haue respect?

**Unto God, vnto their self, and
vnto their Subiectes.**

¶ Wherefore vnto God?

**That they may know what is
their duty. and what god doth re-
quire of them. for he requyeth
foure thynges of them.**

**fyyste the knowledg of God,
that is to say, that they ought to
knowe hym to be God, in whose
hand al powers of the earthe be,
which geueth the kingdomes fro
one vnto an other, and doth costi-
tute Empires, lyke as Moyses
sayth in Deut. x. Dauid. i. Para.
xxx. Daniel. iiii. The king of Ba-
bilon dyd not acknowledge the
Lord to be god, therefore was he
driven out of his kyngdome.**

**Secondarelye the feare of god,
that**

of Diuinity.

that they maye feare god in all
thynges, and walke diligently in
hys wales. So Moyses doth exhort. Pharao the kyng of Egypt,
Deut. xxi.
Psalm. li.
Psalm. xlii.
because he woulde not feare the
Lord god, was stricken with ten
plages, and at the lēgth drowned
in the sea. Saul despising the cō-
maundement of god, was casten
out of the kyngdome.

Thirddly, wysedome which they
may obtayne of god, lyke as Sa-
lamō. Be ye learned which iudge
the earth.
Eccl. iiii.
Psalm. li.

Fourthly, iudgemēt and iustice,
that they may iudge that whiche
is right vpon the earth. So Mo-
yses sayth. Ahab the kyng of Is-
rael, because he exercised vnrigh-
teousnes agaynst Naboth, was
corrected of the Lord. Cambises
the king of the Persiās, caused h
false iudge to be slain, in an exam-
ple
Exod. xiii.
Nec. xxi.
Deut. xvi.
Esay. x.
Sapl. v.
Reg. liti.

The summe

ple of feare vnto al other iudges.

Wherefore vnto their selic?

That they maye knowe where they shoulde seeke comfort in aduersities, and that they be not able to rule all thynges ryghte in the common welth wythout the helpe of God, against so great power of the deuyl whych ever goeth about to destroy and disperse kyngdomes. And thys comforte standeth in foure thynges.

First, inuocation, that thei may know their selfe to be lawfullye called vnto the offyce of a ruler. For this doth specially comfort y^e cōscience in aduersities. Absolon died an euil death, because he inuaded the kingdom of his father & likewise the kyng of Munster.

Secondarelye, that they maye know God to be the author and leader in thys office, and that he vseth

of Diuinity.

bleth officers as instrumentes, & Danl. xii.
appointeth angels for the gouer- Josuc. v.
naunce and sauegarde of them. Judi. ii.

Thirde that they may knowe
God to take ciuill iustice for the
moste precious treasure vppon
earth, in so much that he wytsafe
to cal the rulers by thys woorde
(Eloim) I haue said ye be gods, Isal. lxviii
and that he comaundeth to pray 1. Timo. ii.
for kynges and Rulers.

fourthlye, that they euer haue
before their eyes, the examples &
hystories of y old testament, how
god hath wonderfully delyuered
the rulers from present euyl. For
an example be Abraham, Ioseph,
Gedeon, Dauid, Ezechias. &c.

Contrarywyse howe hee hathe
destroyed those whych make in-
surrection agaynst the Rulers.
For an example be Choz, Da-
than, Absolon, Judas of Galile,
Then

The summe

Theudas, and the vppoze of the husband men.

¶ Wherefore must they haue respecte vnto thei? Subiectes?

That they may know by what meanes they ought to rule & gouern their subiects in peace & tranquillitie. For thei must w one eye haue a respect vnto God, & wyth the other vnto their subiectes.

Beside that, that they take not their Subiectes as it wer brute beastes, but as companions, and fellow heires of everlastyng lyfe. Then after, that they defend the whych be poore widowes, fatherles chyldren, them whych neede, whose father and iudge God testifyeth hymselfe to be, and that they knowe the selfe also to haue a Lord in heauen.

Thirde, that thei promote and defend good men, & correct them whych

of Disulity.

whych be euyl, that they whych
be good may haue peace, then af-
ter good bringing vp of youthe in
learnynge, and finallye godlynes.
But they must correct wyth rea-
son, as it is a comon saying that
they leese not the more for y^e lesse
that is to say, that they do not for
the cause of one man, destroye a
whole city, or country. It is a pro-
uerbe: he cannot be a ruler which
cannot dissemble. For an example
is Dauid, which woulde not kyll
Joab the murtherer, so longe as
hee lyued. And Augustus was
wont to say: To war, is to catch
fysch wyth a golden hooke.

¶ What do the Rulers owe vnto these
Subiectes?

Three thinges. firste, that they
heare wyth an equal mynde, wy-
dowes, fatherles childre, poreme
and iudge & promote their cause.

R.i.

See

Second, that they defend their
subiects, and kepe them in peace,
that they promote good men, and
punish the euyl doers, & adourne
the common welth with good or-
dinaunces and lawes.

Thirdly that they institute and
prouoke vnto godlynes, and the
knowledge of Gods word. These
workes doo greatly adourne ru-
lers, & be acceptable vnto God.

What do the Subiectes owe vnto
their Rulers?

Three thynges, tribute, feare,
honour & loue. Geue that is due
vnto al mē, vnto whom tribute,
tribute: vnto whom feare, feare:
vnto whom honour, honour. Be
in debte vnto no man, but loue
one another. Of tribute saythe
Rom. xlii. Christ: Giue vnto the Emperour
that is due vnto hym. Of feare:
Math. xlii. My sōne, feare the Lord and the
king

kyng, & haue nothyng to do wyth
the sedicious. Of honour: feare
God and honour the kyng.

i. Peter. ii.

¶ As the power of Rulers infinite?

No, for they ought to commaund
or do nothing against the lawe of
God, or the law of nature. They
be to blame also when they com-
maund any thing against y^e lawes
of their kyngdome, or against the
fourme of their Empire. It was
not lawefull for Ahab to take
wrongfully the vineyarde of Na-
both the citizen, against hys wyl.
So is it not lawfull for Princes
to withdraw the goodes of theyr
citizens, so much as they lust & at
their owne pleasure. For the Citi-
zens be Maysters of theyr owne
goodes. And John Baptist saith:
be content wyth your wages. &c.

Wherefore the place of the king
domes right or title in Samuel,

R. ii.

graun

The summe

graunteth not vnmeasurable li-
ſence vnto princes, but it ſpeaketh
of their wages, that is to ſaye it
graunteth the to take wages of
the goodes of priuate men for the
neceſſity of the comunon wealth.

¶ But what if they ſhal commaund a-
ny thyng agaynſt Gods law?

Actes, iiii.

The muſt we anſwer wyth the
Apoſtles: God muſt rather be o-
beyed then men. For an example
be Daniel, the thre children, alſo
the Machabies, alſo the apoſtles
They muſt rather be moniſhed,
that they ought to kepe, not one-
ly the ſecond table, but the fyrſte
alſo, that is that it belongeth of
onely vnto rulers to take care for
Defending of the tranquillitye and
peace of their citizens, & to wyth-
draw & expell wronges fro theyr
goodes & bodies: but alſo to kepe
good order concernynge religion.
Where

of Diuinity.

Wherefore the rulers must forbid
vngodlye seruice, vngodlye doc-
trine, heresies, forswearings, and
contencion of religion. Lyke as
not onely y kyngs of Israel did,
but also of the Gentiles, Nabu-
chodonosor and Darius, whyche
made proclamaciōs, wherin they
dyd forbyd that any blasphemye
should be spoken against the god
of Israel. So shal common wel-
thes be trulye happye, for God in
lyke maner wyl defend them, and
geue thē aboundaunce of al good-
nes, as he hath said: I wyl glori-
fy them whych glorify me.

¶ Be these politike woorkes accepta-
ble vnto God?

Yes, domesticall and politicke
woorkes of this lyfe, which euerye
one doth, according to his vocati-
on, be good woorkes, and in them
whych be godly, be the tru seruice

R.iii.

of

The summe

of God, for they be woorkes com-
maunded of God, and therefore
the prophetes do oft prayse these
politike woorkes, wherof some be
woorkes of mercy commended a-
boue sacrifices. Esay speaketh of
sacrifices: Who doth require these
things at your handes. &c. But of
suche politike woorkes he sayth:
Seeke iudgement, healpe theym
whych be oppressed, defende wy-
dowes. &c. And he promyseth ther-
vnto rewarde: If your sins shal
be as red as scarlet, they shal be
made as whyte as snowe. Also:
I wyl mercy and no sacrifice. &c.
And of domestical offices Paule
saith: A womā shal be saued by ge-
neraciō of childre &c. Here doth he
ioyn faith & the woorks of vocatiō
¶ Wherefore doe Hypocrites then so
greatly prayse monastical woorkes?
They do impudentlye and sore,
greue

Esay. i.

Dee. vi.

i. Timo. ii.

of Diuinity.

greue the consciences of manye men, for the woozke of ciuyll lyfe ought to be preferred before monastical woozkes, for thre causes.

firste, because they be comaunded of God, and be our vocation.

Secōd, thei be offices of loue, or deined for y^e common profit of mē.

Thirde, they be in ieoperdye of the crosse, and common aduersities, therefore they be exercisynge of fayth. Contrarywise, monastical woozkes haue no commaundement of God, or vocation, wherefore they be vnprofitable seruice.

They worshyp me in bayne, teachinge the commaundementes and doctrynes of men. Besyde that, they whiche teache these woozkes, doo not heape other, but rather enioye most pleasaunt ydlenes, whose bealye is theyr God. Finallye, they wyll take no

Math. 23.

Roma. 12.

R. iiii.

paines

The summe

paines in the troubles and aduer-
sities of the common wealthe. &c.
Therefore ciuill lyfe is muche to
be preferred before monastical ce-
remonies and woorkes.

Of Matrimonie.

What is Matrimony?

It is a lawfull compellynge
for man and woman, institu-
ted vniuersally, for the brin-
gyng forth of children, and avoi-
dyng fornication.

Whose ordinance is it?

It is the ordinance of god, for
God is the ordeiner of Matrimo-
nye. First by the counsell of God,
man is created: Let vs make a
man after the similitude of oure
owne ymage. Secondarelye, the
woman is also created by the coun-
sel of God. In the same place: It
is not good that the man shall be
alone, let vs make hym an hel-
per. &c.

Gene. i.

of Diuinitie.

per. &c. And he castyng Adam in a sleepe, dyd take a rybbe. &c. & ther of buylded a woman. Thirddly, he dyd brynge her vnto Adam, and blessed them: Increase and multiply, and fyl the earth.

¶ Betwene how many mai marriage be made at one tyme?

Betwene two alone. For Matrimony is the lawfull couplyng of man & woman. And although the example of the old testament do witnes, that Polygamia, or hauing many wiues was vsed, perchaunce for the more encreasyng of children, or permitted for other causes: yet the newe Testament doth generally forbid it, Christ being the author, which doth call agayne Matrimony vnto the first institutio. He whych made man, made them man & woman. Thei shalbe two in one fleshe.

Math. xix.

Gene. ii.

Where

The summe

¶ Where was it instituted?

In Paradise a place most pleasant.

¶ When was it instituted?

In the beginning of the world, in the tyme of innocencye, when there was as yet no synne.

¶ Wherefore was it instituted?

Gene.iii.

First, for the procreation of children, that mankind might be preserved: Increase & multiply. &c.

i. Cor. i. vii.

Secondarely, for the auoydyng of fornicacion: Let euerye man haue hys wyfe, and euerye woman her housband.

Thirddye, for the eschewyng of ydlenes, that is to saye, that they whyche bee maryed shoulde haue some thing to do, least thei should synne in ydlenes.

¶ What is to be done in Matrimony?

Let they which be maryed put al their trust in god, whych is the authoꝝ and institutoꝝ of matrimony.

of Diuinitye.

ny. Let them liue together peaceably and with one hart, let them bring vp their chylde whych god hath sent them, & theyr household in the feare and loue of God, and let theym vse their goodes that they do not hurt other men.

¶ What is to be suffered? What is the crosse of Mariage?

After breakyng of the cōmāndement, God said vnto the man: Thou shalt eate thy bread in the sweate of thy browes. &c. He said vnto the womā, thou shalt bring forth thy chylde in sorowe. &c. And yet doth he comfort them in the crosse. He saith vnto the man, whyles thou bee returned into earth wherewith thou art made. &c. He saith vnto the woman: Thou shalt bring forth, but in sorowe. And Paul saith: the woman shal be saued by generation of chylde,

i. Timo. ii.

The summe

if she wyll remaine in fayth.

Math. xix.

May Matrimony be dissolved or no.

No, for Christe sayth: Let man not separat that which God hath coupled. Yet whē adultery doth chaunce, the bande of mariage is broke, & the faith which is promised, is also broke, wherfor in such case it is lawful to seperate according vnto the doctrine of Christ.

What are to be obserued in Matrimony?

The consent of fathers and mothers, or of thē whych be in their stede. Also the consent of the persons whych make the contracte. Also the lawes of nature, imperi al, & the customes of the country. For Matrimony pertyneth also vnto ciuyll or politike order. Also let them which be married thinke that this kinde of lyfe is acceptable vnto God, and therefore is it a noyed wyth promyses and the word

of Diuinity.

word of God. Also with blessings
as wel bodely as ghostlye. Thou
shalt eate the labours of thy han- *Isa. cxxviii*
des, thou shalt be blessed, and it
shal be wel wyth thee. Thy wyfe
lyke as a vyne tree. &c. Also Ma-
trimony is a token of a spiritual
marriage and felowship whych is *Ephesi. v.*
the church of Christ.

¶ His marriage free for al men,
Yes, before Christes tyme vir-
ginitye was condempned, nor it
was not admitted that any shuld
remayne virgynes, for the seede
whych was to come. Because it
was vncertaine of what woman
Christe shoulde be bozne. And it
was the curse of the law, not to
bring forth seede in Israel. But
now is Matrimony free. Concer- *1. Corin. vii*
ning virgins I haue no coman-
dement. &c. But Christe doth ac-
cept thre kyndes of gelded men. *Matth. xix.*
These

The summe

These except, no man ought to be
wythout maryage.

Of Inuocation of Sayntes.

Are Sayntes to be called vpon for
Mediatours?

NO, for Paule sayth: There
is one mediatour of God
and man, a man Jesus

i. Timo. ii.

Roma. viii.

i. John. iii

Christ. Also, Jesus Christ which
was dead, which also hath rysen
agayne, which sitteth at the right
hande of hys father, whiche also
doth pray for vs. &c. Also, if anye
man shall synne, we haue an ad-
uocate wyth the father Jesus
Christ, iust. By these sentences is
the most bayne distinction confu-
ted, whereby the Papistes teache
that there be twoo mediatours,
that is to say, one of redemption,
as Christ: and the other of inter-
cession, as Sayntes.

Dought

of Diuinity.

¶ Ought the sayntes to be worshipped

No, for Christ sayth: thou shalt worship thy Lord God, and hym alone shalt thou serue. And s. Austen in the booke of true religion:

Sayntes are to be honoured for imitation, not for religiō. And we honour Angels with leue, not in bondage nor we build not tēples for them. For saints wil not that we shal worship thē so. For they know vs, whē we be good, to be the tēples of God. Therefore it is wel witten, & the Angel dyd forbid the man to worship him, and told him he should worship God

sayth. iiii.

Apoca. xix.
and. xxi.

Chrysostomus. vi. Homilt. De profectu Euangelii, sayth: wyth God we neede no Patrones, nor muche runnyng vp and do wne, to flatter other menns. But although thou be alone, & haue no Patrone, & if thou wylt thy selfe pray

The summe

Math. xv.

praye vnto God, thou shalt haue
thy purpose. For God doth not so
expzellently graunt when other do
pray for vs, as if we should praye
our selfe, althoughe we abounde
with muche synne. For an exam-
ple is the woman of Canany.

Yet by Lordes and Earles must wee
go vnto the Kynge and Princes.

Ambrose Rom. i. doth manifest-
ly confute thys similitude, saying
lyke as he is rightly condemned
for a traytour, whych geueth the
honour of a kynge to an Earle or
Lord: so be they also woorthy to
be accused, whych geue the hono-
r due vnto the name of God, vnto
any creature, and forsakynge the
Lord, woorthip their felowe ser-
uauntes. Nowe then we make
sute vnto the kyng by hys rulers
and officers, because he is a man
& knoweth not vnto whō he hath
com

of Diuinity.

comitted the comon wealth. But
to obtain y fauour of god, which
knoweth al thinges, we neede no
forespeaker, but a deuout minde.

How must we then worshyp saints?

We must thinke and speake also
most honorably of saints. For god
wil without doubt that we shall
honor them, whō he his self doth
honor. The father doth acknow-
ledge them for his chyldren. The
sonne calleth them brethren & fe-
low heires. The holi ghost calleth
them hys temple. Therefore he
which doth not honor them, doth
dispyse Christ in them, & the grace
of God, whereby they haue attai-
ned vnto so great holynes & ver-
tu. For what doth he iudge of the
holy church, which wil not honor
our like members in christ, which
be now set at rest, & certified of e-
uerlasting helth. The old church

S.i.

Dyd

The summe

dyd celebrate the memoryall of
saintes, it did thank god for their
deliuerance, for the grace of god
geuen vnto them, & for their bles-
sednes, and for the godlye gyftes
whych God dyd poure into hys
church by his saintes. We see also
in saintes what the grace of God
can do. For when we heare them
which wer lyke vnto vs, so migh-
tely to haue ouercome the world
and death, we shoulde by & by be
prouoked to conceiue the truste of
ysmercy of god promised in christ.
Then their examples do inflame
vs vnto emitacion, that we pray
vnto God for such like faith, & fo-
low the vertues of the saintes as
our vocation & profession is. So
is our fayth in Christ confirmed,
charity is kindled, hope of euerla-
sting life is made strōg, we remē-
ber that they be not lost, but sent
before

of Diuinity.

before vs vnto y life of the world
to come. Therefore we worshipping
them with such kinde of worship
and loue, as we gyue vnto holye
men in this lyfe. But wyth godly
honour, we neither worshyp, nor
yet do teach that any other ought
to be worshipped, but God alone.
For the saints their selues, or me,
or yet Angels wyl not suffer that
to be geuen vnto the ym, whiche
thei know, is due vnto god onely.

Of buryall.

¶ Whercupon cometh burying of
the dead?

Of the worde of God: Thou
art ashes, and thou shalt be
turned into ashes. Because
his word (Aphar) in hebrue signi
feth earth which is digged vp, or
roud, like as it is sen in graues,
or thys cause thys honest cere
mony of burying did ever remain

Gene. iii.

The summe

in the Synagoge & in the church,
and it is a testimony of our fayth,
that wee beleue the resurrection
of the flesh, & of our loue toward
our neighbours whiche be dead,
whō we beleue not to be lost, but
onely to be sēt before vs, nothing
douting but that we shal se al our
frendes in the Day of the Lorde, &
that they and we shal dwel toge-
ther w Christ for euermore. The
Gentils, & specially y Romaines
did burne their dead bodyes.

Gener. xxiii. Wher must the place of burying be
Among our auncitores, as well
Jewes as Gentils, burieng was
without the city. So Abraham did
bye a field of Ephrom, for the bu-
rieng of his wife Sara. Where a-
so afterwards was buried Abra-
ham, Isaac, Jacob, and Joseph.
So was the younge man whom
Christ raised frō death, caried ou

of Diuinity.

at the port Naim. So Lazarus
was buried wythout Bethania. Luke. xij.
So lyke wyse the Sepulchre of
Christ was without Ierusalem.
Therefore remained this woord
(Efferrie) amonge the latin men,
that is to say, to be carryed out.

¶ How must burial be celebrated?

Burieng ought to be religiously
handled among Christen men for
the vndeceitueable hope of our re-
surrection. And the corse must be
caried vnto the sepulchre of godly
men. And when the body is buri-
ed, we ought to remeber, that we
be al dead & dampnable thoroowe
Adam. Then agayne, that we be
all reuiued in Christ, whych hath
restored al vnto vs, whych Adam
before hath corrupted & lost for he
hath ben dead for our sins, which
he hath al clenfed & purged by his
death, & hath abolished our death

S. lii.

and

John . xi .

i. Cor. vi.

and he is made resurrection & life
vnto al them whiche beleue . He
whiche beleueth in hym, although
he shalbe deade, yet shal he lyue.
And every one which liueth & be-
leueth in him, shal neuer die . Our
bodies be members of Christ: Ther-
fore ike as God hath rayled vp
Christ our lord, & our head, euē so
wil he rayse vp vs by his power.

Of the ryling againe of the Dead.

What is the resurrectiō of the dead?

It is wherein at the last day
shal we shal rise frō death, they
which be godly vnto euēlast-
ing life, & they which be vngod-
ly, vnto euēlastyng punishment.

How canst thou proue the resurrec-
tion of the dead?

This article of our faith is cou-
firmed the best, for whose cause wee
professe all the other . Therefore

the

the Scripture, and speciallye the
new Testament is ful of testimo-
nies. And to cōfirme our myndes
against Epicures opinions, and
to nourish feare and our fayth, it
is good to haue in a redynes, ma-
ny testimonies, whych may testi-
fy, that wee shall rylse wyth these
same bodies. Chyste proueth the
resurrection of the dead, because
God hath sayd: I am the God of
Abraham, and the God of Isaac,
and the God of Jacob. &c. God
saith he is not the God of y^e dead,
but of the liuyng. Therefore it is
necessary that holy men which be
dead shal rise agayne wth their bo-
dies. He calleth resurrectiō a rege-
neratiō, when these bodies raised
from their graues or sepulchres
shalbe renued. It shal be restozed
to the resurrectiō of the iust. This
is y^e wyl of my father, that euery

Marth. xliii

Marth. xlii.

Luke. x liii.
John. vi.

Roma. viii.

i. Cor. i. xv.

one which seeth the sonne & beleueth in him, shal haue euerlasting life, & I wil raise him vp again in the last Day. If the spirite of hym which raised Iesus fro death, do dwell in you, he wyll reuiue your mortal bodies, for y^e spirit of hym whych dwelleth in you. In the same place: but we also haue the first frutes of the spirite doo long after the election of the children of God among our selues, lo kyng for the redemption of our bodies. He doth purposely defende this article thowout the whole chap. For he proueth by the resurrection of Christ, that we shal also of necessity rise again. For therfore hath Christ risen, y^e he myght overcome & abolishe death, & that he might restore a newe & euerlasting lyfe vnto them whych beleue. Like as death (sayth he) entered

of Diuinitie.

tered in by man, euen so by man
is the resurrection of the deade.
And like as al be dead in Adam,
euen so shal al be reuued in christ
Euer caryng about the dying of
Jesu Christe in our bodyes, that
the lyfe of Jesu myghte also ap-
peare in our bodie. If the life of
christ ought to be declared in our
bodie, it is necessary that our bo-
die be deliuered from deathe, and
raysed vp agayne, shal lyue an e-
uerlasting lyfe. If we beleue that
Christ is dead, and hath risen a-
gayne: euen so wyl god bring the
wyth him whych haue slept.

II. Cor. xlii.

Thessa. iii.

Byng to;th wytnes out of the olde
Testament.

The face of the which be wrap-
ped in, shal be deuoured in thys
hyl, wherwith al people be wrap-
ped, & the couering wherwyth all
people be couered, & death shal be
deuou-

Esay. xlv.

The summe

Devoured for evermore. The prophet calleth the face of the which be wrapped, death & synne, wher in al people be prapped, for death before God is as it were a wrapping in, wherin al the world is involved, but thys wrapping in, in the hyl Sio, that is in the church shal be abolished from the vngodly, for that is the fruit of the gospel, that it reuive them which be dead. The dead shal lyse, my kyn-
Isay. xxi. led men shal ryse. Arise and be mery ye whiche dwell in dust. &c. Go my people, enter into thy chamber, and shutte thy doores. &c. Lo, I wil open your graues, & bring you out of your Sepulchers, my people. &c. I knowe that my redeemer liueth, & in the last daye shall I be raised fro the earth, & I shal be couered agayn in my skin, & in my flesh I shal se god my sauour
Eze. xxxvii.
Iob. xix. To

of Diuinitie.

To be shorte thys article is con-
teyned al ouer in the promises &
examples of the fathers. For be-
cause Deliueraunce & gloryficatiō
is promised vnto holy men, & yet
they neuerthelesse be in thys lyfe
punished & in the power of Death,
therefore it is necessarye an other
lyfe to remayne, wherin they glo-
rified, shal lyue everlastyngly.

So the epistle vnto y^e Hebrues
teacheth, that the fathers of the
old testament keped the faith and
belief of resurrection. For in faith
be they al dead, not receyuing the
promises. &c. Therefore Jacob com-
maunded his childre to bury him
in the Sepulcher of hys fathers.
And Joseph commaunded hys
bones to be caried out of Egypt.

¶ Shal al men rise both good and euill?

The resurrection of al men shal
be one and commō, as well of the
godly

The summe

godly as of the vngodli, but in vn
lyke condicion. For the godly shal
ryse into euerlasting lyfe, but the
vngodlye into iudgement and e
uerlastyng paynes.

¶ Woulde you that the vngodli shal also rise
wyth their bodics vnto punishment?

John. v.

Christ saith: the houre shal come
wherein al they which be in theyr
graues shal heare the voice of the
sonne of man, & they whych haue
done good, shal procede into resur
rectiō of lyfe, but they which haue
done euyll, into resurrection of
iudgement. Many of these which
do sleepe in the dust of the earth,
shall awake. Some into euerla
sting lyfe, & some into euerlasting
reprooffe, that they may see euer
more. We must al appeare before
the iustice seate of Christe, that e
uery one may make accout of his
owen dedes, lyke as he hath done,
whe

Dani. xii.

ii. Cor. iiii.

of Diuinity.

Whether it be good or euyl. feare Math. x.
him which can cast both the body
& the soule into everlastyng fyre.

They shal go forth and se the car- ^{Isay. lxvi.}
cases (that is to say the bodyes)
of men, whych haue broken my
commaundementes, the woꝛine
of them shal not dye, and the fyre
shal not be quenched, and all flesh
shalbe ful wyth syght of them.

How shal the resurrection be?

Paul saith: in the twinklyng of
an eye, in the last trumpet, for the ^{1. Cor. xv.}
trumpet shal blow, and the deade
shall aryse vncorrupted, and wee
shalbe chaunged.

How shal this alteration be?

That which is corruptible (saith
he) must be made vncorruptible,
and that which is mortal must be
chaunged into immortallitye, but
when that whiche is corruptible
shalbe made incorruptible, & that
which

The summe

which is mortal, shalbe chaunged
into immortalitie. Then shal the
word be fulfilled whych is wryt-
ten, Deathe is deuoured and swa-
lowed vp in the victory.

¶ How shal they aryse?

1. Cor. xv.

Gloriously wyth all perfection,
ghostly and bodely. Paule dothe
number foure gyftes of a glorify-
ed body, clearenes, power or leith
weaknes and quickenes or redy-
nes. This body (sayth he) is sown
that is, is buried in the earthe in
corruption, infamy, infirmitye, a
natural body. It shal aryse in in-
corruptiblenes, glorie, power, a
spiritual body.

¶ Shewe a fygure of the resurrection
by the creatures.

Behold a corne of wheate, which
is casten dry into the earth, & it is
not reaiued so þ it can not grow,
vnlesse it be dead or rottē before.

John. xii.

Christ sayth: vnlesse the corne of
wheate

of Blunhity.

wheat. &c. The corne is sown into the ground, litle, vile & dry, which putrified in the earth as it wer re uiuig, groweth into a tender gras, anon after cometh stalkes, & then the eares. So shal thy said bodye which is buried, at y length arise but with an vnspeakable beuty. For the righteous shal shine in y kingdom of god, as it wer y sune

¶ But what shal come of them whom the last day shal fynde yet lyuyng in fleshe?

They shal not fall into the handes of them which bury the dead for Paule sayth: we whiche remaine as yet, shal be also caryed bp with them whych be dead before, into the cloudes, for the meeting of the Lord in the ayre, & so shal we euer be wyth the Lord.

Of the end of the world
of the iudgement, or the last
day of the Lord,

What

The summe

Q What is the consumation of the worlde?

It is when the state of thys world, & the course of tymes shal passe awai, whē sūmer, winter, day and nyght shal cease.

Q What is the last iudgement, o: the day of the Lord?

It is when the Lorde Jesus Christ in hys cōmyng wyth great power & maiesty, shal geue equal & vndentable iudgement vnto all men, according vnto their works as wel vnto the godly, as the vngodlye, eyther vnto euerlastynge lyfe, o: euerlasting punishment.

Q How many comynges of the Lord be there?

The Scripture dothe teache vs that there be two cōmyngs of the Lord. The first was lowli, when he was incarnate in the shape of a seruaunt, that he myghte beare our synnes. The other shal be glorious

of Diuinity.

rious and terrible, when he shall come as the laste iudge, in an vn-
speakeable maiesty, in the ende of
the world, to iudge the quick and
the dead. Augustinus: Christ dyd
come priuely to be iudged, he shall
come opely also for to iudge. Christ
is ordeyned of God, the iudge of Actes. x.
the liuing & the dead. He hath ap- Actes. i. xviij.
poynted a daye, wherein he wyll
iudge the worlde in equalnes.

¶ How shall he come to iudge?

Visiblye in a cloude, lyke as he Actes. i.
hath ascended vp, and in maiesty
& glory. In the voice of the Arch- i. Thet. i. iij.
angel, & in the trumpet of God.

¶ Wherefore to iudge?

That he may geue vnto the god-
ly euerlastyng lyfe, both bodely &
ghostly, & vnto the vngodlye pu-
nyshment and euerlastyng fyre.

¶ What order of the last iudgement
shall there be?

Certayne tokens shall go before
C. i. the

The sunne

the daye of iudgement, certayne
shalbe vpon the same day, and cer
taine shall folow.

What tokens shal go before?

The Empire of Rome shall be
destroyed, the man of synne shall
be declared, there shall false Chris
tians rylse, and false Prophets, the
Church of Christ shal suffer most
griuous persecutions. Ther shal
bee tokens in the Sunne and
Moone. &c. The Gospell shall be
preached in the whole world.

What tokens shal appeare vpon the
same day?

The coming of Christ shalbe so
den, like as the fleing of the light
ning from the east vnto the west.
Fire shall go before hys face. The
tokens of the sonne of man shal a
peare in heauen. All dead men shal
arise, as well godly as vngodlye.
Christ wil deuide the good from y
euel, & wil geue the last iudgement

What

of Diuinity.

Q What token shall follow?

Visible renewing of the worlde,
punishment of the vngodlye, lyfe
of the godly euerlastyng.

C Can the houre & the day of the iudge
ment be knowne?

Of that day & houre (saith christ)
no man knoweth, no not the An- math. xxiii
gels, but my father alone. Also:
the day of the lord like as a theefe, Th: Ga. v.
vpon the nyghte, so shall it come,
when they shal say, peace & tran-
quillity, then shal the soddeyn des-
truction come vpon them.

Of euerlastyng lyfe.

Q What is euerlastyng lyfe?

It is the euerlastyng taste &
feelyng of grace & the mercy
of God, and peace or euerla-
sting ioy of conscience, in the har-
tes of the faythful. Or it is a cer-
taine knowledge of God and our
Lord in Iesu Christ, whyche be-
ginneeth here in faith vnder a sure

C. ii.

hope

The summe

hope and spirit, & it shalbe openly
Declared after this life vnto euer-
lasting ioyes & an immortal heri-
tage. More briedly so: euerlasting

John. xlii. life is to know the true God, and
Jesus Christ whom he hath sent

What is euerlastyng death?

It is euerlasting sorow & feare
of consciēce for the wrath of God.

Who hath promysed euerlasting life.

Christ our Lord.

Unto whom?

John. xlii. Unto them which beleue, for so
hath he sayd: He whych beleueth
in the sonne of God, hath euerla-
sting lyfe, but he whych doth not
beleue in the sonne, he shall not se
lyfe, but the wrath of God tary-
eth vpon hym. Verely, verely I
say vnto you, he whych heareth
my woorde, and beleueth in hym
whych hath sent me, he hath euer-
lastyng lyfe, and he shall not come
into iudgement, but he shall passe
from

2 Diuinitye.

from death into lyfe.

Whych be the effectes and vertues
of euerlastyng lyfe?

Not to fele any more synne and
deathe, but to haue euerlastyng
ioyes and gladnes. And deathe
shal be vtterly deuoured, and God
shal wipe al teares from the eyes
of them, and ther shal be no more
death, nor sorowe, nor crying. &c.
Lo I create newe heauens, and
they which were before shal be no
more remembred, nor yet ascende
into your hartes, but ye shal re-
ioyce and be merye for euer more,
in those whych I create. Because
lo I create Ierusalem, gladnes,
and the people of it reioyce, and
they shal be mery in Ierusalem,
and I wyll reioyce in my people,
and the voyce of weepynge and
waylyng, and the voyce of crying
shal be herd no more in it. &c. Also:

Esay. xlv.

Apoca. xxi.
Esay. lxxv.

C.iii.

they

The summe

Esayc. li. they whiche bee redeemed of the
Lorde, shall retourne and come
praysyng into Sion and euerla-
stynge ioyes vppon their heades.

They shall reioyce and be merve,
and sorow and moornyng shall be
abolished. Doore men shall eate &

be satisfied, and they shall prayse
the Lord whych do seke for hym,
and their hartes shall lyue for e-

uermore. Thei shall abound with
corne and wyne. But I wyl slepe
and take rest, because thou Lorde
doest make my dwellynge place

sure. There is no eye whiche se-
eth, but thou alone O God, what
thou haste prepared vnto them
whych loue thee.

These testimonyes doo declare
that euerlastynge lyfe is suche a
state, wherein wee bee delyuered
from synne and deathe, and from
all myseryes and wretchednes,
shall

of Diuinity.

shal lyue in euerlastyng lyght the
true knowledg of God, and shal
haue euerlastyng ioyes, and euer-
lastyng myrth. Whych God graunt
vnto vs, for the loue of hys sonne
Jesus Christ, whych lyueth and
raygneth wyth the father and
the holy ghost, blessed a-
boue all thynges
for euermore.

Amen.

(.:)

Imprinted

at London by John Aw-
delye, dwelling beyonde Al-
dersgate, by great Saynt
Bartelmewes.

(.:)

Anno dñi. 1560. the.24.
day of October.